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The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXIII

MILWAUKEE, WISCONSIN, AUGUST 8, 1925

No. 15

THE BAPTISMAL OFFICE

EDITORIAL

REVISION OF THE OFFICE FOR BAPTISM

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BY THE VEN. JUAN McCARTHY

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A TRUE PERCEPTION of the Gospel is the entire forgetfulness of self, utter absence of any pretension, and the complete and entire refusal to accept the world's praise or judgment.—*General Gordon.*

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VOL. LXXIII

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No. 15

EDITORIALS & COMMENTS

The Baptismal Office

WE are trying to throw light upon the proposed revision of the Baptismal office by printing in this issue the text of the single office as it was tentatively adopted by the last General Convention, subject to ratification in its entirety by the coming General Convention; and by designating, in the column to the right, the further alterations now proposed by the Joint Commission. In the event that the text should be ratified by this Convention, its use would immediately become lawful, though not necessarily to the immediate exclusion of the three separate services now printed in the Prayer Book. The further alterations proposed would not become lawful until they should be both adopted by the coming Convention and ratified by that of 1928.

Two separate questions therefore arise. Shall the text of the single service adopted in 1922, ultimately to supersede the three present offices in the Prayer Book, be ratified? And shall there be further revision of that text as proposed by the Commission?

In our judgment the two questions must be answered together. We should not favor the ratification of the proposed text unless its infelicities are to be corrected as further proposed. We believe, also, that such will be the general sentiment. Ratification of the proposed text will therefore carry with it the presumption of the further amendment of that text.

We cannot say that we are wholly satisfied with it. We still question whether the combination of the offices for baptism of infants and of adults is useful, since the service at the font must frequently be used by persons unfamiliar with it and often not able to "skip" readily from place to place. Such a service ought to be almost devoid of alternatives, so as to read continuously. The two series of questions and answers for use respectively at baptism of infants and of adults, being alternatives, are bound to be confusing. That confusion could not be prevented if the offices are to be combined; but even with the added suggestions of the Commission, the rubrics are not made clear. We suggest that after the prayer, "Almighty and everlasting God, heavenly Father," the rubric be changed to: "Then, at the Baptism of children, the Minister shall speak," etc. Also that the rubric designated C in this reprint, which, with the questions to adults, is to follow the questions to godparents of children, be simplified in some such manner as:

"But at the Baptism of Adults, instead of the fore-

going questions and answers, the Persons to be baptized shall themselves make answer to the Questions, as follows."

At least, in that manner, the two alternative sections will be prefixed by definite rubrical explanations. If, further, the departure from customary style by indenting the alternative form for use at adult baptisms might be countenanced, the difficulty would be still further lessened, though it cannot be wholly removed.

But while we should prefer to retain separate offices for Infant and for Adult Baptism, the changes proposed seem to us of sufficient value to justify acceptance *en bloc* rather than entire rejection, and it can scarcely be supposed that at this stage we can begin a new revision of the separate Baptismal offices. That these, as they stand in the Prayer Book, are lugubrious and over-hortatory will scarcely be denied. Most of the exhortations are from the German of Archbishop Hermann, a rather unsatisfactory source, and do not go back of Reformation days. A partial exception is the final exhortation, "Forasmuch as this Child hath promised," with its conclusion, "Ye are to take care that this Child be brought to the Bishop to be confirmed," which is based on earlier English forms that had come through many centuries, though considerably changed at the time of the translation into English. For this exhortation, continued in the form adopted in 1922, the Joint Commission now proposes to substitute questions and answers covering the substance of the exhortation, so that the sponsors are not only charged to do thus and so but are specifically made to promise to do so. We are a little dubious as to this substitution, in which something of value is omitted, but, on the whole, are inclined to agree to the proposal; and certainly it is not necessary to include as alternatives the questions and answers and also the exhortation as in the text of 1922. One or other of these should be dropped, and we shall not contest the opinion of the Joint Commission that the former be retained, not as optional but as required, and that the latter be dropped. If the charge that the Child be called upon to "hear sermons" be lost, at least there will no longer be an inference that the hearing of a sermon is the principal reason for attending divine service. The sponsors will promise to "take heed" that the child shall "learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe, to his soul's health," and also that the

child shall be brought to Confirmation "so soon as he is sufficiently instructed"; a gentle rebuke, as now, to those who would defer Confirmation until a child can no longer be "brought."

One expression of regret we must make. Attention was called in an early stage of revision to a confusion in the attributes of the Persons of the Blessed Trinity in the prayer, "Almighty and immortal God," in the earlier part of the service. The reply was made that this prayer, in substantially its present form, came to us from the York Manual. It seemed to us that the rejoinder then made, that in the Sarum form the prayer was addressed to God the Son, and that its language clearly applies rather to the Son than to the Father, afforded ample precedent for recasting it in the Sarum form at this time. The Joint Commission has not taken advantage of this suggestion, and the importance of the prayer is enhanced by placing it before its alternative instead of after it as now. The Sarum form, in its original Latin, is printed in Blunt's *Annotated Prayer Book*, page 410. We should be glad if, even now, the Joint Commission would translate that form and offer it as a substitute, its superiority being scarcely open to question. The prayer is, itself, both ancient and beautiful, much superior to its (German) alternative, and it seems a pity that, in making it the preferred rather than the secondary prayer, it should not be given to us in its more satisfactory form. How the York variation should, first, have occurred, and then should have been taken over into the English form, we have not been able to discover.

On the whole, by their new proposals we believe the Joint Commission has saved a part of the revision that, without them, must probably have been lost. And though here and there some question as to details might be asked, in the main the just criticisms that have been raised to this part of the revision seem to have been reasonably overcome.

ON another page we are printing an address "To all the Professed Christians of the World," signed by Feng Yu-Hsiang, the Christian General of China, protesting against the killing of Chinese, not only at Shanghai on May 30th, but in other places as well, "time and again." The letter lays the responsibility entirely upon "British police and troops"; but it also comments upon the failure of those in charge of foreign mission activities to denounce the atrocities.

General Feng's
Protest

We cannot permit a challenge of this nature to go unnoticed. The failure of foreign mission authorities, as, we may say, of the religious press, to take up the matter, is not, in the remotest degree, due to the causes that General Feng suggests. Rather is it due to the fact that mission boards, whether in England or in America, have no way of establishing the facts. They are not organized for that purpose.

General Feng will recognize that the best of the foreign mission societies are honestly seeking to keep out of Chinese politics. It is not their business to inquire who is to blame for the unhappy troubles in connection with the Chinese riots. If a man commits murder, be he an Englishman, an American, or a Chinese, he sins against the law of God and violates the law of man. The Church denounces his sin. But neither the Church nor a mission board can rightly pronounce upon the guilt or innocence of individuals, nor establish the facts in connection with an insurrection of any nature. Neither would it promote either the extension of Christianity or the social welfare of a missionary land if these should seek to do so.

If British authorities are acting improperly in China, the matter must be adjusted between the governments. Christian and missionary influence must be cast on the side of securing justice in international disputes; but General Feng will realize that this is a field in which Christianity, even after the lapse of nineteen centuries, has had very little success. He, as a Christian, must help the rest of us, as Christians, to bring the influence of Christianity to bear upon governments; but he must not expect mission boards to usurp the place of governments nor of courts, nor to pronounce upon the facts in cases which they cannot adjudicate. Christianity is in the world as a germ; not as a ripened fruit.

In the meantime the Church has not been so silent as General Feng supposes. The Archbishop of Canterbury—the head, as the General will recognize, of the English Church and of its mission boards—spoke very sympathetically to his diocesan conference recently in regard to the Chinese aspirations toward nationalism, and the *Church Times*, the principal Church paper of England, gave special commendation to his address. "Impulses of nationalism," he said, "familiar to us elsewhere, are surging through the emotions of the Chinese, and rendering them, we are assured, hypersensitive to anything which savours of foreign criticism or dictation. At present the difficulties are vast and the situation anxious. Our Government, so far as I can judge (and I am not uninformed about it), is doing its utmost to steer a wise course, the course that should be helpful to China in the end. But it is exactly one of those occasions which should send us to our knees in prayer, to ask that a right judgment may be given to those of different nationalities upon whom rest the grave responsibility of intervention or influence for China's good."

"On our knees"! General Feng knows what that means. Let him help thus effectually to solve questions that mission boards, as such, cannot hope to solve.

We could wish that General Feng would realize that mission boards are not "under the overpowering pressure of imperialistic government" nor in "fear of incurring the displeasure of [their] respective governments and the hatred of the capitalistic class." In refusing to judge between nations or between governments, they are fully carrying out the behests of their Master *for them*. They are representatives of that Kingdom which, said their Master, "is not of this world." They are *not* representatives of foreign governments.

IN another of the Church papers a letter relating to the "case of Bishop Brown" and signed by Bishop Paul Jones gives the information that the same letter had been sent to THE LIVING CHURCH. Since it was not printed in this journal, this seems a good opportunity to state the editorial perspective relating to articles received for publication.

The Perspective
of Correspondence

Very much more material is received than can be printed. The department of Correspondence is open to every Churchman who has a serious statement to make or argument to submit and who can write his statement or opinion briefly, courteously, and in good English; subject always to (a) the necessary limitation of space, (b) the editor's judgment as to the relative desirability of discussing a particular subject at a particular time, and (c) the necessity of limiting the discussion of a particular subject to a few writers and a reasonable length of time.

Bishop Brown's case has been tried in two courts. It has been thoroughly discussed. He has stated frankly

his disbelief in a personal God and in the historicity of Jesus Christ. Bishop Jones admits that "If Bishop Brown had been attempting to use his office for the advocacy of ideas at variance with the accepted teaching of the Church there might have been a legitimate excuse for some action against him." Bishop Brown has done exactly that. He has made it clear in his book that he writes *as bishop*. He uses the title and inserts his picture in which he is vested in episcopal robes.

One or two other writers in Church papers, notably the English correspondent of one of them, who shows a singular lack of knowledge of what he is writing about, have expressed themselves similarly. Not one of these writers dares to say, "I believe that a man who publicly and vehemently repudiates belief in a personal God and in the Person of Jesus Christ is fit to be a Bishop in the Church." Rather do they write weak platitudes and weaker generalities about "symbolic meanings," and the like—as though these had anything to do with such a case. The maudlin sentiment against removal of Bishop Brown's official status in the Church is akin to that which coddles criminals. It seems strange that any Christian man should contest either the right or the necessity of such action. Bishop Jones' letter, frankly, does not show an intelligent grasp of the situation.

In printing that letter, the editor of the *Southern Churchman* aptly quoted in reply the passage in the epistle to the Hebrews, "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." That seems to us admirably to dispose of the whole matter.

ANSWERS TO CORRESPONDENTS

D. O. Q.—A controversial statement that "1,500 clergymen of the Church of England have gone to Rome," but with no period of time embraced in the statement, could not possibly be verified.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

Woman's Auxiliary, St. James' Church, South Groveland, Mass.	\$ 10.00
A Friend	5.00
	\$15.00

NOTE: In last week's issue of THE LIVING CHURCH the total amount of contributions to the Bishop Rowe Foundation Fund was printed as \$11.00. It should have read \$11.10.

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"... THOU HAST PERFECTED PRAISE"

A FRIEND in Aberdeen sends me the following delightful little record of a touching incident:

"Last Saturday I was in a west end district of Aberdeen, and in the center of a very short and very poor street a little mission church said to me (by its notice board), 'If you are tired, come in and rest.' I accepted the gracious and homely invitation, and when I went into the little church, which was still in its Easter dress and empty, I was at once enfolded in an atmosphere of peace and rest and joy such as one has rarely felt in any church. Presently the door opened gently and two little ragamuffins—veritable ragamuffins—of about twelve or thirteen came in, hot and dusty from rough play in the street. They walked to the center of the church, and before kneeling down, both gravely looked towards the glimmering light in front of the tabernacle where the Blessed Sacrament is reserved for the use of the sick, and bowed. Their prayers, like all boys' prayers, were very short, and then they rose, and with another obeisance walked with the air of two respectable churchwardens to the door. Was it imagination, or did one of the dear rascals as he passed me flash a glance which seemed to say, 'This is our church; you've never seen a nicer, have you?' When I came out of church, both boys were playing leap frog in the street—regular little Hooligans. An American to whom I told this little incident said, 'Some teaching in that little church.'"—VIATOR, in *The Scottish Chronicle*.

THE LAYMAN'S OPPORTUNITY

BY KATE WOODWARD NOBLE

IF the average layman were asked by his rector to enter upon missionary work in the Church of which he is, by Baptism and Confirmation, a member, his reply would probably be that he had no time; or that he was not fitted for such work by nature or training. He may be telling the truth, so far as he understands what is meant by missionary work. But there is no layman who could not, if he would, do missionary work in his home church that would produce mighty results, under the guidance and power of Almighty God.

If one looks over the average congregation and notes the men who are regular in their attendance upon services and at their Communions, he will not usually find them to be men of leisure. One may be a business man, who works in his store all day every week, often being obliged to do night work also; who is not a well man, even; but who so feels the need of what the Church has to give him in the way of spiritual food in order that he may be strengthened and sustained in his daily tasks, that he is always in his place in church, unless prevented by some urgent reason. Another may be a farmer; living several miles away from the church edifice, working hard every day, and with the sort of trials in his daily life that are nerve-wearing; but who, nevertheless, is regular in his church attendance, fills the place of superintendent in the Sunday school, and, like the one first mentioned, a church warden who fulfills his duties there as elsewhere. In one of the largest and most successful Sunday schools in an eastern manufacturing city, not of our own communion, the man who was, for many years, its superintendent is a leading business man, head of a big corporation, who travels far and wide in its interests. When the pressure of his work forced him to give up his position in the Sunday school, he was still regular in his church attendance wherever he might be on a Sunday, retained his position as an officer in his church's official board, and never lost opportunity to express his interest in Church life. Who shall say these men are not real missionaries?

The influence exerted upon the boys and young men of any congregation by the sight of a man known to be prominent in big business life, regular in the performance of his religious duties, and doing them, not from a sense of compulsion or to be seen of men, but as a matter of course, because he owes allegiance to Almighty God, and because he needs the help of religion in his every day life, cannot be overestimated. There are many young men who could, if they would, lift a heavy burden from the shoulders of the rector of a small church, by attending its services, by teaching in its Sunday school, by singing in its choir, and by acting as leaders in the work with the men and boys. Such a young man would not need to sever his relations with the parish with which he is naturally connected, but, with the work in the smaller parish well started, and with a continued interest in it, could put it on its feet so that it could go on independently. Is there not just as much time to do this as there is to do other things of less value? Any one will make sacrifices of personal ease and even of money to enjoy automobiling, golfing, ball games, and things of that sort, all innocent and healthful pleasures and perfectly legitimate, if they do not crowd out the higher things.

The Church, everywhere, is calling for the service of its men. In many parishes there are men's clubs, servers' guilds, and similar organizations, which have a social, as well as a religious, side and are well worth while. But should not those who enjoy these things and find them of great service to the Church be willing to be guided by the missionary spirit, to interest men and boys of parishes that do not have them, and help them to form such organizations of their own, for greater knowledge of the Church, for mutual interest in, and understanding of, the needs of their own parish and their responsibility to it, as well as for social intercourse with the rector, the wardens and vestry, the Sunday school teachers, and with each other? The women and girls do their part, but the men have equal responsibility, which they should no longer ignore. Well might Sydney Smith say that, when he read the Psalter, he was always tempted to read, with special emphasis, the verse: "Oh that MEN would therefore praise the Lord, and declare the wonders that He doeth for the children of men."

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

READINGS FROM THE BOOK OF THE ACTS

August 9: Ninth Sunday after Trinity

PERSECUTION BEGINS WITH SS. PETER AND JOHN

READ Acts 4:1-12.

ST. PETER and St. John were both present at the High Priest's court when Jesus was condemned. Each had shielded himself, the one by his denial of Jesus, the other by his silence. Only a few months later the two stood before the same court, boldly confessing their faith in Jesus Christ and their unalterable decision to make Him known. The transformation of attitude is remarkable. These men have been changed from moral cowards into heroes of the faith. What is the explanation of the change? It lies in the fact that Jesus, whom they felt was discredited and overcome by His enemies at His condemnation, had substantiated His claims by His Resurrection. He had become the great certainty of their lives. Beside the fact that Jesus of Nazareth had shown Himself alive, and had declared His power by sending the Holy Spirit to His disciples, every other fact, whether it were of opposition, suffering, or death itself, faded into insignificance. In their new apprehension of Christ, the disciples had forgotten themselves and their fears.

August 10

THE RULER'S DILEMMA

READ Acts 4:13-22.

THERE can be little doubt that the ecclesiastical rulers watched the new Christian movement with growing concern. It possessed a vitality that was absent in the established religion; and it had a power of attracting the average man that the latter lacked. Already considerable numbers had attached themselves to the disciples, and the situation promised danger to the existing ecclesiastical authority. It is likely, also, that the Pharisees and priests alike feared to attract the attention of an impatient Roman government to a fresh religious disturbance so soon after the forced execution of Jesus. In view both of the popular and the governmental attitude, it was highly dangerous to put the Christian leaders to death, although they felt it impossible to countenance the new teaching. The only course left was intimidation; and the ecclesiastical leaders therefore had recourse to threats, since they had neither willingness to accept to Gospel, or courage vigorously to oppose it.

August 11

UNITED PRAYER

READ Acts 4:23-37.

IT is well, when we find an attitude of courage and confidence such as is evidenced by the primitive Church, to seek to discover its secret. Upon what powers did men draw to be able to maintain such equanimity and even joyousness in the face of constantly impending danger? The answer does not need to be labored: it is clearly written upon every page of the Acts. The recourse of those men was prayer. They prayed with a constancy and naturalness which is amazing to us. And why not? They believed in the real presence of Jesus Christ and His Spirit. It was as inevitable that they should converse with Him as if they had seen Him in the flesh. Though unseen, Christ was the same supporting, inspiring Presence as He had been of old in Galilee or Judea. With Christ at hand they felt no fear and experienced no dismay.

August 12

SATAN'S WORK WITHIN THE BODY OF BELIEVERS

READ Acts 5:1-11.

THIS is a grim narrative, this story of the lie and its punishment. What does it mean? It means this, that the one great blighting sin is insincerity. Some sins have the effect

of a local sickness; they may exist in company with great virtues, but insincerity poisons the whole system, weakening and undermining every spiritual and moral function. Here insincerity has been carried up even into religion, paralysing the soul's best instincts. The liar comes in time to believe that God will accept his falsity, his pretense, his equivocal service. He commits the last, greatest sin of tampering with Truth itself, and so robs himself of unalterable standards. When truth is gone, man has nothing to live by.

August 13

PERSECUTION OF ALL THE DISCIPLES

READ Acts 5:12-32.

WE ought to obey God rather than men." Put this in other words. We ought to stand by our convictions as to what God's will is for us, rather than to accept current opinion as to what is demanded of us by the society we move in, or the class we belong to. Fidelity to that principle will soon discover that persecution can be a literal fact today. Society has very refined ways of making the man uncomfortable who ventures to cross its cherished opinions, and it is easy to give way. In fact, we need a great deal of stiffening up, most of us. We need a little more of the ability to say, "This is God's will, and therefore it must be done." Even in Christian circles one hears rather seldom the words "right" and "wrong" in the sense that one thing is definitely God's will, and another is not. Yet sound living, individual or social, is built around the word "ought."

August 14

BEATEN AND ENJOINED TO SILENCE

READ Acts 5:32-42.

THEY rejoiced that they were counted worthy to suffer. We scarcely consider suffering as sharing in joy. The primitive Church actually did. Why did the disciples feel about it in that way? They made Christ the measure of all true living; they wanted to be Christlike. They perceived that one could only be Christlike by complete identification with Christ, and that meant entering into all His experience. It is said of Christ that He learned obedience by the things that He suffered. Suffering was, then, not only contributory, but essential to His character, and necessary to His service. To be counted worthy to suffer was to be given the favor of partaking in the full experience of Jesus, and so of really sharing in His ministry.

August 15

CONSECRATION OF SEVEN DEACONS

READ Acts 6:1-15.

THE Apostles found that the work of administering the affairs of a Church, which was also an experiment in community living, made serious inroads upon the time and strength necessary to spiritual leadership, and this work of administration was therefore delegated to a subordinate order of ordained men, the deacons. It would lead to the efficiency of the Church if this principle of delegated work were carried out today, and the parish priest were not expected to do the thousand and one jobs of administration, financing, and the rest, which devolve upon them. The people should expect that the work of the ministry is primarily spiritual. The priest may be the much admired "hustler," with a long string of visible activities to his credit, but, unless he is a man of more extraordinary ability than most, he is bound to suffer where he is needed most, in his spiritual power and influence. A man can give only of the spiritual power he has time to acquire.

AFFLICTION of itself does not sanctify anybody, but the reverse. I believe in sanctified afflictions, but not in sanctifying afflictions.—C. H. Spurgeon.

TRAVEL PICTURES—SERIES VII.

By Presbyter Ignotus

COELUM non animum mutant qui trans mare currunt. So says that tag of Latin which everyone is supposed to remember. But I venture to question its entire truth. With the change of flag comes a change of spirit, astonishing, and, in part at least, refreshing, though the sky remains unaltered. Who that has sailed on the Cunard or the White Star Lines fails to recognize how swiftly he enters into the life of England? On board the Rotterdam, most intelligently luxurious of liners, one feels the Dutch habit of life transforming his breathless Americanism. The clear gaiety of the Italian boats is contagious. I have never mustered up courage to cross the ocean on United States steamers, except once when the *Leviathan* was a transport; but I gather that the virtues and the defects of our national type are faithfully represented there. And now, for the first time, I am aboard a steamer of the *Compagnie Generale Transatlantique* and find myself, half-way over, at least half a Frenchman.

The hot wave of early July was just breaking over New York as the *De Grasse* steamed down the harbor; and it followed us on the first thousand miles of our voyage; so that many a time I longed for the ample spaces of the green hills of Vermont. But it broke at last; the sun is shining upon the many-twinkling sea, the air is delicious, the decks are crowded, and I can begin to evaluate this journey.

OUR fellow-passengers come first. The *De Grasse* carries 540 cabin and 300 "tourist" passengers, the latter largely college students and teachers of both sexes. Among them is a group of boys from a mid-western university, who constitute a jazz orchestra and are partly paying their way by their admirable if tuneless efforts. (It is vain to criticize jazz to the jazzy generation, I know, but what a true thing it is that they will have memories only of accentuated discords instead of the exquisite waltz melodies which we of the older generation associated with the dancing we loved.) Among the cabin passengers there is even a larger variety than usual; both Americas and most of the European countries are represented, besides the cosmopolitan race which one finds everywhere—*unsere Leute*, they call themselves among themselves.

Besides French and English, one hears Spanish, Italian, and Hungarian commonly spoken, with fragments of other tongues. The stewards are supposed to be bilingual, but they have at best only a sketchy acquaintance with English. On the other hand, they are swift and courteous in understanding the most fragmentary French.

The ship is new and fine, with scarcely a roll, even in fairly rough weather; the service is excellent; the library is not too impoverished, though by no means up-to-date; and there is an altar, with all the proper fittings, behind a screen in the music room, so that, Sunday morning, we witnessed a Mass according to the Latin rite. I say "witnessed," advisedly, since most of it was in dumb show. Two things stand out at any Roman service—the devotion which sends so many people to worship, without any appeal to the intellect by way of sermon, and the tragedy that so much which is legitimately theirs should be denied them for no reason whatever.

ON the whole, the ship is really very comfortable; and yet, there is something lacking which one finds on English boats. Perhaps it is the tea; one finds *thé de Ceylon, de Chine, de vervain, de camomille, de Lilleul*, listed together on the menu, and realizes that for the French tea is regarded as medicinal! Of the coffee it is chiefly notable for the amount of chicory it contains; but one has abandoned hope of getting good coffee outside America and Vienna.

Of all people on board, Senor Ralph Antonio Piza interests me most. He is Spanish, from Peru; he speaks classic English almost too perfectly though he is only six years old. When

I asked him the Spanish phrase for some English expression one evening, he yawned delicately, and said, "In the evening I do not feel in the mood for teaching languages; let us wait until morning." His description of his father's coffee plantation, and of life in the town nearby, "where the streets are made of round stones, and where no one, even the decent people, wears shoes and stockings," are full of color. I have just been summoned by him to see the Punch and Judy show in the children's theater; so this must wait.

STRANGE, how even a few days spent in company modify first impressions! Dickens, justifying himself for the change manifest in Mr. Pickwick, from a doddering old fool to a venerable and humorous patriarch, says that it is because the grotesque features strike us first, and later we come to see the sterling character underlying. It was special pleading, I think, in that particular case, but, as a general rule, it is true. When we left the dock, some days ago, we seemed to represent all the diversified types possible, and some of us looked scornfully or superiorly on others, and wrapped ourselves round with self-complacency. Now that, little by little, we have come to better knowledge, all that is changed. The college boys in outrageous jerseys, preposterous stockings, and plus fours, turn out to be modest young fellows, as attentive as one could wish. The girls so strangely disguised beneath layers of cosmetics, with cigarettes disfiguring their lip-sticked mouths, and fantastic hosiery carefully rolled down to display their patellas, are to be considered quite apart from these accessories, and prove quite what girls have always been. I have enjoyed the society of a little Russian Jew merchant from Pennsylvania, who has told me the story of his life from its earliest chapters—an interesting tale it was, too. The seven Roman Catholic ministers, bound for Rome and the Holy Year, are pleasantly companionable; perhaps the Malines conversations are having their results in unexpected ways. There are three charming Hungarian school-girls, whose English is flawless, though their features are touched with exotic charm. A general in the regular army, red button of the Legion in his coat, marches up and down as if on parade. It is good to see two "free and frank young Yankee maidens," innocent of all vagaries in dress or appearances, walk past; one thinks of the Virgilian tag, *Et dea vera incessu patuit*.

And it pleases an amateur of physiognomy to discover, a little later, that they have fulfilled all the best traditions of their section, intellectually and physically. A plain case, that, of the inheritance of acquired characteristics! There is a French matron with precisely the face and coiffure of a Memling Madonna. Children are about, and when no other distraction offers (such as that of the Guignol theater), are found grouped around a hospitable deckchair, all ears intent. Yes, it has been an excellent voyage. We are all sorry it is over, even though something better is to begin.

GOING round the deck the other day, I saw THE LIVING CHURCH lying on a chair, and had a pleasant feeling of cozy familiarity. Strange what a varied literary diet usually serves those who go overseas! For myself, Ellen Glasgow's *Barren Ground* has taken honorable place among stories. It is marvellously well done; an analysis of conditions in the "worn-out" farming regions of Virginia, against which is set the account of the soul-development of a girl, half good blood and half poor white. But the cleverness of treatment does not disguise the essential hopelessness of view, even though Dorinda makes a great success of her dairy-farm; and one can not but desire that some other *Weltanschauung* than that of Calvinism should have had influence in the character portrayed.

Compton Mackenzie's *Old Men of the Sea* is a refreshing

change from his manner of *Sinister Street*,—much less sophisticated, and better suiting the appetite of a boy let loose, whatever his age. It is a rattling good tale of the South Pacific, and an expedition in search of treasure; perfectly incredible, of course, and reminiscent of *Treasure Island*, but with a volcanic eruption to diversify the narrative, and a delightful "follower of nature" to lend local color.

Sir John Dering is Jeffrey Farnol at his most Eighteenth Century maner, a very ingenious bit of paper-doll work, quite as good as his others in the same vein, the scene laid (for the most part) in Alfriston in Sussex. It serves to pass an hour pleasantly.

Miss Haroun Al-Raschid, by Miss Kerruish, is an amazingly interesting story of Mesopotamia and Kurdistan, with excursions into Assyriology. Not even the author's occasional lapses into bad grammar can spoil the book.

And *Grub Street Nights* is a clever book of literary essays in story form, by J. C. Squire, well worth reading twice over.

I saw a few people reading more substantial books—*biblia abiblia* Charles Lamb would have called them; but such were rare. The sea in its ever-changing monotony, was far more interesting, with its *anerithmon gelasma*. There one could turn for conversation to his fellow-travellers. Besides those indicated already, I have found a man so delightfully scholarly, so human in his point of view, so inclusive in his philosophy of life and his appreciation of letters, that he alone, as a discovery, is worth the voyage. He knows almost all my signs and passwords, and is, consequently, a fellow-member of my lodge of initiates, responding to all due signs and regular summonses delivered upon that level. For example, chatting with his lovely school-girl daughter one day, I embodied a bit of verse in my conversation:

"Time goes, you say? Ah no,
Alas! Time stays, we go."

He dropped his book instantly; "You know Dobson?" and with that began a reasoned panegyric of that exquisite writer, such as is gratifying and rare in this day of "free verse" (you remember, by the way, Chesterton's *mot*: "One might just as well speak of 'free architecture' after having slept in a ditch.") I am glad he is a dweller in my own city, or near to it, for perhaps he may swim into my ken this autumn, when we are both back at work. Yet it is extraordinary how a few days of shipboard acquaintance ripens friendship, such as seems likely to be lasting, but dies once the separation comes on the dock. I am frankly avaricious of such friendships, and very unwillingly renounce them. *Absit omen*.

ALMOST all the great cities are represented on our list, and one is interested to see how far each lives up to its representation. Baltimore stands out in the person of a *grande dame* of the old order, so gracious and winning that none could resist her charm. Chicago has its quota, Boston counts many, Indianapolis is fortunate in sending some of its best, and so on. I like to note the people from the country towns, who have never been abroad before, and who enjoy everything wholeheartedly, even the discomforts. One wonders at the courage which takes three or four children along on such a journey, even while he is grateful for their society. Little Jane from Buffalo, aged nine, poured out her sweet, small biography in the first five minutes of our acquaintance, "and Mother and Sister and I are going to stay in Europe a whole year. But father has to stay at home to make money enough to keep us there. He doesn't make very much, only about \$300 a week"; with a sigh, as if \$16,000 a year was next door to absolute penury!

I should like to unleash my pen, and tell you about much more; but I forbear. This morning early we passed the Scilly Islands, so close that it seemed almost as if we could touch them. Memories of *Amorel of Lyonesse* revived. What a pity that charming romance is out of print! They tell me that the Scillies are commonplace, given over to raising flowers for the London market, under the ownership of a Mr. Smith. I have never been there, preferring to think of them as Besant's imagination portrayed them, or going further back to the remote day when they were part of the Cornish mainland. Seen from the deck, however, they were illusory and potentially exquisite.

Later on, we skirted Alderney, with Guernsey misty in the distance. And now, the stories are finished, the children packed

off to bed, and I sit on deck, writing until the lights of Le Havre de Grace appear. Early tomorrow we land at the mouth of the Seine. Most of us go up to Paris by train, some of the wiser ones stop at Ste. Adresse or Etretat; a few, myself among the number, cross on by night to Southampton and wake in the sweet South Country. From there I hope to write again, of scenes familiar or unfamiliar, and beg your indulgence in advance if I linger in the telling of a twice-told tale.

THE BETHLEHEM SCHOOL OF THE PROPHETS

BY THE REV. STANLEY M. CLEVELAND

UNITY of spirit is the bond of peace, not uniformity in the bonds of prejudice." With these words Bishop Johnson set the keynote of the School for Mission Preachers held at Bethlehem, Pa., from July 7th to the 18th, under the leadership of the Commission on Evangelism of the National Council.

Every one of the thirty-odd men in attendance felt, I am sure, that the School marked a very important turning point in the emphasis of our National Church policy, a change from a business and financial to an evangelistic emphasis, a change from campaigns to conversion as the key word of our ministry. It was not that we forgot the fact of a deficit or its importance, but we faced most concretely the realization that converted people will support the religion of Jesus Christ to the limit, and that, even on the lowest plane of business efficiency, the conversion of souls was the first and immediate business of the Church.

Much of our study was on the actual technique of conducting and preaching missions and the cure of souls during a mission, a singularly helpful course by Fr. Vernon—but in courses by the Rev. Dr. Schaad and the Rev. Dr. Loaring Clark we caught the world wide and history long vision of the Church's fulfillment of her Master's great commission, "Go preach!" Dr. Floyd Tomkins preached us four excellent sermons on the missionaries' own attitude and preparation. Fr. Hughson was a real spiritual leader as chaplain of the school, and a real practical leader in the course on the Mechanics of a Mission. Bishop Johnson was his exuberant and inimitable self in the course on Sermons, and as chairman of the Round Table Conferences which filled every evening.

Two nights we discussed Evangelism in College Communities, one we heard a most interesting account of a united diocese wide mission of Evangelism under Bishop Darst in East Carolina (all of us wishing that our own dioceses were so well organized for saving souls); for two nights we discussed the report of the Commission; one night was given to a fascinating presentation by Dr. Clark, Dr. Tomkins, Fr. Hughson, and Bishop Johnson of the way to end a mission—after-meetings and decisions.

The Presiding Bishop, Dr. Talbot, was with us through most of the evening and some of the day-time sessions and made our two weeks in his Diocese most personally charming by his hospitality and the use of Leonard Hall as our headquarters. They worked us hard—nine hours a day—but it was more than worth while; it was a turning point and a mile stone in the lives of many of us, and perhaps it may prove one step in bringing this dear Church of ours to put "first things first."

CROSSES

I saw a hundred crosses on the hill,
Marking the places where God's children rest;
And, as they stood there in the setting sun,
A wondrous radiance softly touched each one,
And all the sadness suddenly was blest.

Thus, all along our pilgrim road they wait;
Grim crosses that leave shoulders tired and bent,
Teaching their lessons to our aching hearts,
But, as our sun sinks low, its flame imparts
Unto each cross a glory Heaven-sent.

ETHEL RUNYON KNOTT.

Revision of the Office for Baptism

IN the column to the left, as printed below, is the Office for Ministration of Holy Baptism as tentatively adopted by the General Convention of 1922 and coming before the General Convention of 1925 for ratification. No alterations can be made at that stage; but the joint Commission on Revision proposes that, in the event of such ratification, certain further amendments be made as indicated in the space to the right of this column. If these further alterations, or any of them, should be made by the coming General Convention they would come up for ratification in 1928.

THE MINISTRATION OF HOLY BAPTISM

The following Office to be substituted for the three Offices now standing in the Book of Common Prayer.

^ _____ Insert here the two rubrics printed immediately after the Blessing [marked A].

¶ *When there are [infants or other] children to be baptized, the Parents or Sponsors shall give knowledge thereof to the Minister. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the Second Lesson at Morning or Evening Prayer, or at such other time as the Minister shall appoint.*

Omit words bracketed in first line.

^ _____ Insert here the rubric and note now immediately following the questions to Adults at the end of the Office [marked B].

¶ *And the Minister coming to the Font, which is then to be filled with pure water, shall say as follows, the people all standing.*

HATH this child (or person) been already baptized, or no?

¶ *If they answer, No; then shall the Minister proceed as followeth.*

DEARLY beloved, forasmuch as our Saviour Christ saith, None can enter into the Kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child (or Person)* that which by nature he cannot have; that he may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a living member of the same.

¶ *Then shall the Minister say,*

Let us pray.

ALMIGHTY and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; We call upon thee for *this Child (or this thy Servant)*, that he, coming to thy holy Baptism, may receive remission of sin, by spiritual regeneration. Receive him, O Lord, as thou hast promised by thy well-beloved Son, Saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that *this Child (or this thy Servant)* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Or this*

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child (or this thy Servant)*; wash him and sanctify him with the Holy Ghost; that he, being delivered from thy

THE GREAT EDUCATIONAL NEEDS OF CUBA

BY THE VEN. JUAN MCCARTHY,
ARCHDEACON OF CAMAGUEY, CUBA

DURING THE SPANISH DOMINATION OF Cuba, the natives of that beautiful island never enjoyed the educational advantages of the Spaniards. There were, indeed, but few, if any, schools throughout the length and breadth of this Pearl of the Antilles, except for the children of Spanish lineage who were able to pay the fees demanded by the authorities.

For long centuries the indigenous inhabitants had been sorely down-trodden by the despotic line of Governor-Generals, who were sent out from time to time as Viceroy, to rule over the destinies of that fecund Royal Colony. Terrible discontent prevailed because of the manifest injustice shown everywhere to the native residents. Plot after plot was laid with the object of throwing off the yoke of their tyrants, and to give to their beloved *patria* the independence they had so longed for. But failure after failure greeted their efforts as each uprising was subdued, one after the other.

The Cubans are very anxious to give the best instruction to their sons and daughters, but, during Colonial times, those who had the means could only do so by sending them to Spain, at very great expense, as there were no colleges of a high class in Cuba; and only academies, of no very superior order, could be found in Havana and the capitals of the provinces, and in one or two of the largest and most important of the industrial centers. So it was that the major part of the population learned neither to read nor to write, and were obliged to drag out a most uninteresting existence.

Again they arose in rebellion in the year 1895. Cubans had come to realize that they could expect no alleviation from any Spanish administration; hence they rose as one man, to make one supreme effort so as to gain their much desired political liberty. But again they would have succumbed to the brutalities and cruelties of the Weylers, if it had not been for the benign intervention of the American armed forces which, in coöperation with the valiant native warriors (who had been bearing the brunt of the battle during three full years), compelled the Castilians to surrender, and to recognize Cuban independence. At last the long hoped for day had arrived! The dream of the martyrs of the *patria* was at last realized! Joy filled the hearts of every true born Cuban.

Then it became evident that the desire of the Spanish government had been to maintain in ignorance all of the native element, except those who were subservient to the viceregal orders.

Immediately the American government, headed by that genuine and capable statesman, General Leonard Wood, began to ameliorate the existing conditions in Cuba. Schools were inaugurated in every important center throughout the country. But this was a bigger undertaking than most people imagine, since there were but very few natives who were qualified to occupy such a position, as they had never been taught anything beyond the very rudiments of an elementary education. General Wood was determined to make the best of the extremely poor material he had at hand, and, in the meantime, developed a plan whereby a training school for teachers should be established. To do this, he brought some prominent peda-

wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee, world without end; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall say as followeth:*

Hear the words of the Gospel, written by *St. Mark*, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *Or this*

Hear the words of the Gospel, written by *St. John*, in the third Chapter, at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him. Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *Or this*

Hear the words of the Gospel, written by *St. Matthew*, in the twenty-eighth Chapter, at the eighteenth Verse.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

¶ *When the Gospel from St. Mark is read, the Minister may add this Exhortation:*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those who would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how, by his outward gesture and deed, he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom.

To be omitted.

gogues from the United States and placed them in charge of the department of education. From this idea, the government later on provided a normal school for each one of the provinces. But it is so unfortunate that the requirements to enter these normal schools are so low, that children who possess no more knowledge than a child in the fifth grade of an American school are allowed to matriculate in such normal schools, where a three-years' course is given. Of course, from the standpoint of the United States, this appears to be insufficient and inadequate, the which truly is the case; but when one takes into consideration the condition of things in the past, one can do no less than applaud the strenuous efforts of the Education Department to supply the children of the land with the best kind of teachers.

In times past, any politician could constrain the superintendents of public schools in the provinces to give employment to any girl whom he was anxious to favor, even though the said girl did not know enough to teach a second grade child. This is a fact which has been told me by more than one superintendent of schools. What could be expected from such inexpert teachers? Almost next to nothing. Yet that is the way Cuban schools have been run for more than twenty years. But now the political atmosphere is being purified; the government at last realizes that the standards of education must be raised if Cuba is to retain its place in the front rank of civilized nations.

But in the elementary schools of today it is rare to find a teacher who has taught her pupils anything beyond simple proportion in arithmetic; and it is rarer still to find a child in the sixth grade who can parse a simple sentence from an ordinary reading book. Do not speak to such children anything about Afghanistan, or Thibet, as you can stake your life that your interrogation would be thrown to the winds. The only histories studied are those of Cuba, with a smattering of the United States. Everything else is superficial. You are not expected to go too deep in anything. Nevertheless when these children reach the sixth grade, which is equivalent to the fifth grade in an American school, the children are eligible to enter the normal school, and also to enter the National Institute, where the children can graduate in four years, with a diploma of Bachelor of Science.

If a superintendent of schools refuses to place any of the girls recommended by the members of Congress, governors, or mayors, or people in high places, he can rest assured that he will raise a hornets' nest about his ears, and that before long he will be looking for another job. I am simply mentioning things which are known to everybody in Cuba.

But the present government is striving by all means in its power to remedy this wretched situation. It is intent on introducing reforms of the most stringent character, so as to place Cuban education on a higher plane, and thus do credit to the national Department of Education.

Many of these teachers are very fanatical, as can be expected from persons who have made no profound studies in history, sciences, or philosophy. The result is that, when the children of our Church, or any Protestant Church, go to the school where such teachers have charge, they behave in a most arbitrary manner, and almost coerce their pupils to go to their church. They denounce most emphatically our doctrines as false, and urge the children to stay away from our services. As a consequence of this an-

¶ Then shall the Minister say:

AND now we being persuaded of the good will of our heavenly Father toward *this Child* (or *Person*) declared by his Son Jesus Christ; let us faithfully and devoutly give thanks unto him and say,

ALMIGHTY and everlasting God, heavenly Father, We give thee humble thanks, That thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, And confirm this faith, in us evermore. Give thy Holy Spirit to *this Child* (or *this thy Servant*), That *he* may be born again, And be made an heir of everlasting salvation; Through our Lord Jesus Christ, Who liveth and reigneth with thee and the Holy Spirit, Now and for ever. Amen.

¶ Then shall the Minister speak unto the God-fathers and Godmothers on this wise.

DEARLY beloved, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* from sin, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise *he*, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *this Child* must also faithfully, for *his* part, promise by you that are *his* sureties (until *he* come of age to take it upon *himself*), that *he* will renounce the devil and all his works, and constantly believe God's Holy Word, and obediently keep his commandments.

To be omitted.

DOST thou, therefore, in the name of *this Child*, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Minister. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Minister. Wilt thou be baptized in this Faith?

Answer. That is my desire.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

¶ Here the Minister may add the following questions, in which case the two exhortations at the end of the service may be omitted.

To be omitted. Leave a space here.

Minister. Having now, in the name of *this Child*, made these promises, will ye also on your part take heed that *he* learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe, to his soul's health?

Answer. I will, by God's help.

Minister. Will ye take heed that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* is sufficiently instructed?

Answer. I will, God being my helper.

Insert the questions to Adults with rubric preceding, now printed [marked C] near the end of the Office.

¶ Then shall the Minister say,

MERCIFUL God, grant that like as Christ was raised up from the dead by the glory of the Father, even so *this Child*

Insert (or *this thy Servant*.)

may walk in newness of life. Amen.

Grant that all sinful affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. Amen.

tagonistic attitude, we have lost hundreds of children from our Church schools and services; because, if the children refuse to obey them, there is only one thing to expect; that is, bad marks in their examinations. This has happened time and again in very many places.

It is for this reason, that our Church has arrived at the significant conclusion that the parochial school is an absolute necessity for our work. Without these we can never hope to advance our work in Cuba; but, on the contrary, the efforts of the missionaries will be paralyzed altogether if something is not done, and that quickly, to establish a parochial school in every church and mission throughout the island.

It is a fact that, if we can organize a parochial school in any town in Cuba, we can make it pay its expenses from the very start, if it has a competent teacher at its head. But so far we have been compelled to take any incompetent person who calls herself a "teacher," for the simple reason that we have no choice. We must take such, or close the school.

There are only two ways out of this difficulty: to continue to bring girls from the United States to teach in our schools, or to establish our own normal school for the training of our own teachers.

The first of these methods has been tried and found wanting in hundreds of cases both here and in other lands, for very many reasons.

First: Very many of the teachers of all the Protestant bodies, as well as of the Church, who offer themselves to engage in parochial school work, lack the real missionary spirit, and think that, when they have finished their daily classes, their task for the day is done. But the ideal missionary teacher (many of whom, thank God, are found in our own ranks), is willing to cooperate with the clergy in every possible way to extend the Kingdom of God on earth. To this end they will visit the people in their homes, and organize festivals for the Church, and do what they can to make known the goodness of God. Such a missionary teacher is our own genuine missionary, Miss Sarah Ashhurst, the directress of the All Saints' School in Guantanamo, Cuba. Would to God that we had more of her stamp. They are sorely needed.

Second: Many who accept the call to go out to foreign fields as teachers have done so as a kind of adventure, to get new experiences, or to acquire a new language. I could mention very many cases of this kind in the different bodies working in Cuba, which have come under our notice. But we do not want such teachers as these. The mission field stands in urgent need of real, consecrated, and self-denying teachers, who feel the burden of souls heavily resting upon them; these, and only these, are the class of teachers who should go to any mission field.

Third: Then there are many teachers who offer themselves for the Mission Field for only a few months, and expect the Mission Board to pay their expenses to and from Cuba, or elsewhere, when they have the intention of staying in such a field only for about eight months. Such a demand is exceedingly unreasonable.

In view of all these things, the intelligent reader can easily discern that the only way to solve the problem is to establish our own normal school here in Cuba, or in any other mission field.

This view has so many advantages attached to it, that it would appear strange if anybody should oppose it. Let us look at some of its advantages for one moment.

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endowed with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child* (or *this thy Servant*) now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful children; through Jesus Christ our Lord. *Amen.*

¶ Then the Minister shall take the Child into his hands, and shall say to the Godfathers and Godmothers,

Name this Child.

¶ And then, naming the child after them, he shall dip him in the Water discreetly, or shall pour Water upon him, saying,

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Or then shall the Minister take each Person to be baptized by the hand; and placing him conveniently by the Font, according to his discretion, shall ask the Witnesses the Name; and then shall dip him in the water, or pour water upon him, saying,

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then the Minister shall say,

WE RECEIVE this Child (or Person) into the congregation of Christ's flock; and do *sign him with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

*Here the Minister shall make a Cross upon the Child's (or Person's) forehead.

¶ Then shall the Minister say,

SEEING now, dearly beloved brethren, that *this Child* (or *this Person*) is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* (or *this Person*) may lead the rest of *his* life according to this beginning.

¶ Then shall be said,

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, and the power, and the glory for ever and ever. *Amen.*

¶ Then shall the Minister say,

WE YIELD thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Child* (or *this thy Servant*) with thy Holy Spirit, to receive *him* for thine own child, and to incorporate *him* into thy

Substitute the following:

Minister. The Lord be with you.

Answer. And with thy spirit.

Minister. Lift up your hearts.

Answer. We lift them up unto the Lord.

Minister. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

It is very meet, right, and our bounden duty that we should give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, for that thy dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child* (or *this thy Servant*) now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful children; through Jesus Christ our Lord, to whom with thee, in the unity of the Holy Spirit, be all honour and glory now and evermore. *Amen.*

Substitute the following:

¶ If the Person to be baptized is an Adult, the Minister shall take him by the hand, and shall ask the witnesses the Name; and then shall dip him in the water, or pour water upon him, using the same form of words.

First: We can train the natives of the country, who are content to remain in their own land, and do not need our Mission to pay their travelling expenses to and from the United States every year, as is now the case.

Second: We would have teachers who would have a special training in everything needed in normal school instruction, and besides, would receive a genuine missionary preparation, and be taught that their main mission in life should be to propagate the truths of God's Word to the children committed to their care. Thus each student trained in our normal school would become a fully devoted missionary teacher, and would take a keen interest in bringing her compatriots to the knowledge of our dear Lord and Saviour Jesus Christ.

Third: Each one of the teachers thus trained in our normal school would be equally efficient in both the English and Spanish languages; and would thus be able to enter fully into her task from the very beginning, with a perfect knowledge of both of these tongues, and it would not be necessary, as is now the case, to spend years learning the beautiful and musical Castilian language, in the meantime mutilating it beyond all recognition; while but very few take enough interest to settle down to learn the Spanish thoroughly, and become masters of it.

Thus it will be seen that every advantage will accrue from the establishment of our own normal school in Cuba. But I would here place special emphasis upon the fact that it is most essential for us to place at the head of the said school, a very competent and authorized American pedagogue; one who is filled with the Spirit of God, and who is anxious to live her life for others. Such a person is necessary to impress character upon the school, and upon the lives of the students, without which the school would be a failure.

Graduates from such a school could very easily open schools in any town in Cuba, and be able not only to meet all the running expenses connected with same, but also receive a good remuneration, from a financial standpoint, for services rendered, while at the same time they would be the means in the hands of God to lead the children to the feet of Jesus.

God Himself is evidently taking a profound interest in this plan, as He knows the wonderful opportunities such a school would provide for the rapid progress of our work in Cuba. So far we have been asleep to the opportunities around us, with the result that, while we have been slumbering, the denominations have stepped in and occupied the ground (where we had already raised up great interest in the Church), simply because we had no place wherein to hold services, except rooms which were occasionally loaned to us for each such service. It is assuredly deplorable to see chance after chance slipping from our grasp, through our lack of enterprise as a Church, in not taking advantage of the openings when they present themselves to us. But how can our Mission Board take advantage of these openings, when our laity are not sustaining the hands of our National Council, as true consecrated Churchmen and Churchwomen should do. The result is that so many of our missionaries are sent out to work, and no tools are given them to work with, just because the National Council is in debt, and is unable to stand by the missionaries and keep up with them, as marching in the vanguard, doing hard pioneering work for the King-

holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, may live unto righteousness, and being buried with Christ in his death, may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be an *inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

¶ And Note, that in the case of an Adult, the Minister shall first ask the questions provided in this office for the baptism of Adults.

¶ If a Minister cannot be procured, then any baptized person present may administer Holy Baptism, using the foregoing form. Such baptism should be promptly reported to the parish authorities.

¶ Then (except in the Baptism of Adults) the Minister shall say to the Godfathers and Godmothers this Exhortation following:

FORASMUCH as *this Child* hath promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again, for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ Then shall he add, and say,

YE ARE to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism set forth for that purpose.

¶ The Minister may here add such prayers, taken out of this book, as he shall think fit.

THE BLESSING

THE ALMIGHTY GOD, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; Grant you to be strengthened with might by his Spirit in the inner man; that Christ dwelling in your hearts by faith, ye may be filled with all the fulness of God. *Amen.*

^ _____ Insert the rubric [marked E] now printed shortly below.

¶ The Minister of every parish shall often admonish the people that they defer not the baptism of their children, and that it is most convenient that Baptism should be administered upon Sundays and other Holy Days. Nevertheless (if necessity so require), Baptism may be administered upon any other day. And also he shall warn them that except for urgent cause they seek not to have their Children baptized in their houses.

¶ There shall be for every Male-child to be baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers; and Parents shall be admitted as Sponsors, if it be desired.

¶ When the [foregoing] Office is used for Adults, the address to the Godfathers and Godmothers shall be omitted, and the Persons to be baptized shall themselves make answer to the Questions, as follows:

DOST THOU renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

D. Transfer these rubrics to position near the end of the Office as designated. Prefix to the second rubric the words, *In cases of extreme sickness, if, etc.*

To be omitted.

Substitute: ¶ Then the Minister shall add.

Omit title, The Blessing.

A. These two rubrics to be inserted at the beginning of the Office.

C. This rubric, questions, and answers to be transferred to a place immediately after the similar questions to sponsors for children as designated. Omit the word bracketed in first line of rubric.

dom of God. May God help us each to do our very utmost to aid in this great work. Let us show ourselves worthy of our past traditions as a Missionary Church. Let us all get under the burden which is oppressing our National Council, by not only paying our quota, but also making a sacrifice so that the coming of the Lord Jesus Christ may not be retarded, through any lack of zeal or abnegation on our part.

A lady in this province of Camaguey, Mrs. Lumbert (not an Episcopalian), was deeply touched when I told her the need we had of a normal school in Cuba. With tears in her eyes, she said, "Why, Mr. McCarthy, I will be glad to help you carry out your project. I have some land between La Gloria and Sola, which I will be glad to make a gift to your Church, for a school of the nature you speak of. The amount of the land is thirty-three acres. This land is only two miles and a half from La Gloria, and but one mile from the railroad depot. The land is worth, more or less, about three to four thousand dollars." Is not that an answer to prayer? Let the reader remember that the land referred to is surrounded by the richest orange groves in the whole of Cuba. The land is of the very richest and most fertile. There is a permanent spring upon the land; and also a part of the soil is splendid for brick making.

But this is not all. The other day I spoke to one of the directors of the great sugar company that is operating from La Gloria to Sola, and asked him if he would lay the rails from his private railroad lines, up to our school, in case we should decide to build the normal school at the aforementioned site; and he immediately said that I could rest assured that his company would do that and much more for us, to help us carry out our project. In this way we could, with a motor car, bring students or anybody else right up to the doors of the school house, from the railway station.

Why, then, may it be asked, do you not go ahead and build the normal school? Our response is that we are waiting for American Churchmen to come to our aid, and give us the amount we need to erect the school; more or less, twenty thousand dollars. Then a few thousand dollars more to equip it. Who is willing to step forth, and say that they will invest their money in this important branch of God's vineyard? Such ones would surely be abundantly blessed by our Heavenly Father. Americans have always been generous, and have always been quick to answer every appeal for assistance that comes from Liberia, from Japan, from China, from India, etc. Will this, our special appeal, fall upon deaf ears? I will not believe it.

The King's Business requires haste. Let us get down to do our Father's business with more earnestness than ever before in our lives. Let us surrender all we have to the Lord, our talents, our lives, our wealth, our strength, our ambitions, etc.; then, and then only, shall we learn to know Jesus as we ought; then, and then only, will the power of the Holy Ghost flow through our lives, and we shall be made channels of blessing to poor fallen humanity; and thus be made vessels meet for the Master's use.

We have some of Cuba's finest girls awaiting the opening of our normal school. Some thirty in all have requested me to give them a chance to study to be missionaries. They are consecrated and dutiful Church women pleading with us to give them a chance. Can we hear their

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Minister. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Minister. Wilt thou be baptized in this Faith?

Answer. That is my desire.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

¶ When any such persons as are of riper years are to be baptized, timely notice shall be given to the Minister; that so due care may be taken for their examination whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves, with Prayers and Fasting, for the receiving of this holy Sacrament.

¶ And Note, that at the time of the Baptism of an Adult, there shall be present with him at the Font at least two Witnesses.

¶ It is expedient that every [Person], thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion.

¶ When necessity requires it, in consideration of extreme sickness, then the following form shall suffice.

The Child (or Person) being named by some one who is present, the Minister shall pour Water upon him, saying these words.

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

After which shall be said the Lord's Prayer, and the Thanksgiving from the Office, beginning, We yield thee hearty thanks, etc.

Insert two rubrics [marked D] now printed after the Thanksgiving above.

¶ If a child or Person so baptized be afterward brought to the Church, these parts of the foregoing service shall be used:

The Gospel, the Questions (omitting the question Wilt thou be baptized in this faith? and the answer thereto), the Declaration, We receive this Child (or Person), etc., and the remainder of the Office.

¶ If there be reasonable doubt whether any person were baptized with water. In the Name of the Father, and of the Son, and of the Holy Ghost (which are essential parts of Baptism), such person may be baptized in the manner herein appointed; saving that, at the immersion or the pouring of water, the Minister shall use this form of words.

IF THOU art not already baptized, **N.** I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE LATE BISHOP WESTON

THE LATE BISHOP OF ZANZIBAR, after his time as Chaplain to the boys at Kilimani had little direct work with children, but they always knew he was their friend, and the schoolboys and the Scouts, directly he arrived at Magila, always went to meet him at the station with pipes and drums and danced the whole four miles home with him. If he was walking alone a little tribe of small boys in loin-cloths used to run quietly and silently by his side, absolutely happy if they were allowed to accompany "the holy father."

A mother, whose little boy was unbaptized, took him to the Bishop with tears in her eyes, saying: "Truly my husband has sinned; it is justice that he should be separated from the Church, but this child, what has he done that he should be a heathen?" And, though it was contrary to the custom, the Bishop gave leave for the child to be baptized.

Another day he was so sorry for an African girl who had fainted two or three minutes before it was her turn to be confirmed that he arranged to confirm her very early on the morning of a day when he was feeling so ill that, as he said, he hardly knew whether he or she would be the one to topple over first.—*African Tidings* (U.M.C.A.)

THE CROSSES which we make for ourselves by a restless anxiety as to the future, are not crosses which come from God.—*Fenelon*.

pleadings in vain? Shall we turn away unheeding their heartrending appeals, and tell them that we have no interest in them? May God never permit us to be so heartless and indifferent to the "call from Macedonian Cuba," which is now appealing to you to "come over and help us." But rather may we each one do our "bit," to help buy the spiritual gasoline that is necessary to drive the old Gospel chariot forward, with greater celerity than ever before.

In the United States we are building majestic Cathedrals in important centers; and wonderful churches all over the country. That is as it should be. But while engaged in those gigantic tasks, shall we forget the needs of our neighbor who is at your door imploring your aid?

You Americans assisted Cuba to gain her political independence. She is grateful to you for your benevolent intervention. But today, she stands in need of your intervention again, so that you may help her gain her spiritual independence. The doors are open on every side. We are compelled to turn down call after call, because we have no money to follow up the advantages obtained. Shall we have to abandon the work already started? Shall we desert, like cowards, the many souls who have already come over to us?

May the Lord help us never to show the white feather; but rather may we all resolve that we shall make the religion of Jesus Christ the whole-hearted business of our lives, and get down to do that business in a true, business-like manner. Then, all the debts of our National Council will disappear; and the coffers of our Mission Board will be filled, so that retrenchment will be a word unknown to the Churchman's vocabulary; and new fields can be explored, with the surety that the Churchmen and Churchwomen at home are praying for the pioneers in foreign fields, and are doing their very best to supply their needs while away at the advance posts of God's vineyard, striving to their utmost to tell poor humanity the Blessed Story of the Cross.

81 Avenida de Martires
Camaguey, Cuba.

OUR DOUBTS are traitors, and make us lose the good we oft might win, by fearing to attempt.—*Shakespeare*.

TRINITY CHAPEL, SUMMER

"Going to church ought to be like creeping into your father's arms."

The glare and turmoil of the city street
Are vanished with the closing of the door.
Darkness and perfect silence speak once more
Their welcome, to the pilgrim's tired feet.

Then eyes and heart grow keener to the sight,
And passing angels make a treading soft,
Out of the shadow gleams the Rood aloft,
The outward darkness shines with inward light.

The congregation's gone a weary march
In search of peace. But where's more peace than here?
And here's refreshment more than man's devising.
Blue sky is not more tender than this arch;
The sea's horizon holds no joy more dear,
Nor mountains fronting toward the sun's great rising.

M. H.

GIVE ME life and matter, and I will explain the formation of a world; but give me matter only, and I cannot explain the formation of a caterpillar.—*Kant*.

TO ALL PROFESSED CHRISTIANS OF THE WORLD

BY FENG YU-HSIANG,
THE CHRISTIAN GENERAL OF CHINA

THE cruel episode which took place on May 30th at Shanghai has been repeated at Hankow and at Shameen in Canton, time and again. We Chinese have been butchered ruthlessly by British police and troops.

To put the situation in brief, the British have flagrantly disregarded the sovereignty of China and have treated the Chinese people as though the latter were lower than hens and dogs.

What has happened in Shanghai had its origin in the cruel killing of a Chinese worker by the managers of certain Japanese-owned Canton mines there.

BRITISH ARE ASSAILED

Grieved at the unfortunate lot of their fellow citizens, the students conducted a lecturing campaign, but the British police took action without any justification and fired upon the unarmed students. As a result, the bodies of the dead and the injured lay in a pile at Hankow and on the Shameen in Canton.

The British authorities of both places went further in their high-handed policy and gave orders to the marine forces to bring machine guns into operation, resulting in even greater casualties.

Such dark and cruel deeds are indeed unprecedented. Alas, for a long time has Great Britain boasted of being Christian. Now the British are engaged in perpetrating relentless and inhuman acts by means of their superior equipment of machine guns and cannons.

PEOPLE GRIEF STRICKEN

Not only is this a stain upon Christianity, but it is also a disgrace to humanity at large. Overwhelmed with indignation and grief, the people throughout this country are unanimously protesting with all their might.

Citizens of friendly nations have shown their sympathy with us and not a few Britishers and Japanese have in the interest of justice made declarations supporting our movement.

The International Labor Union and the Labor parties of various nations are particularly enthusiastic in their offers of assistance to our people.

We Christians have always been known as a class of people who always insist on justice and righteousness, the support of which has been recognized as our unshirkable duty.

ASKS FOR JUSTICE

Unfortunately, concerning the persistent massacres in China, nothing has been heard from Foreign Missions up to the present. In my humble opinion, you must have entertained the sincerest sympathy for the suffering of the workers and must have regarded the recent massacre of innocent Chinese people as wholly unjustified, but, as you are under the overpowering pressure of imperialistic government, I presume you cannot see your way freely to give expression to your righteous views, for fear of incurring the displeasure of your respective governments and the hatred of the capitalistic class which may cause damage to your own position.

Of course, due allowance must be made for your reticence in these circumstances, but, in the interest of justice and righteousness, I cannot help addressing to you a few words of friendly counsel.

QUOTES FROM SCRIPTURES

You are all aware of the fact that Jesus Christ condemned severely the sins of the Pharisees and did not entertain the least fear of their strong power at that time.

It is said in the eighteenth chapter of the Acts: "Be not afraid, but speak and hold not thy peace." Again it is said in the tenth chapter of St. Matthew: "Fear not them who kill the body but are not able to kill the soul."

Here stand in bold relief the sacred instructions of the Master, and it is our duty to obey them to the letter. If we shut our eyes to these precepts, what else is the duty of a Christian?

It is my most fervent hope that you will stand up for justice. By all means don't be silent as a frozen cicada, as we

Chinese put it. Furthermore, the most important principle of Christianity is that of defending the weak against the strong.

Love of humanity and the salvation of the world is our watchword. We must be bold enough to stand up for righteousness, regardless of the consequence, so that we may hold the shields of the Apostles against the fire arrows of the wicked. This is the only way whereby we can enjoy our existence; otherwise, though our bodies may live, we are in no better position than those who are dead. We shall certainly sink in hell after our death.

The fact that you are under the pressure of imperialism affords all the more reason why you should step out to make a desperate struggle to maintain the Christian integrity and to preserve the honor of missionary institutions.

It is only after this is done that we may say the Cross is not worshipped in vain and that Christianity may be saved from bankruptcy. It rests with you to take instant action.

A REMINISCENCE OF LAFAYETTE

BY REV. A. A. HUGHES

ONE hundred years ago General Lafayette arrived in the city of Lancaster, Pa., to pay a formal visit to a spot that some fifty years before he had merely seen as he passed on his way to York. He was elaborately fêted by the citizens. Among several places of interest in the city visited by the General were the public schools located in the building which is now standing at Prince and Chestnut Streets. The Marquis was received by the teachers and 320 children. The boys wore blue sashes and carried laurel. The girls carried bunches of beautiful wild flowers. As the Marquis entered the building he was greeted with the song.

"Hero, Hail! all hail to thee
Champion of our liberty."

As Lafayette reached the seat prepared for him on the platform of the school, a nine year old boy arose and gave an address of welcome from the school children. It is said that the little boy prepared the address without aid. It follows:

"General: We are happy to welcome you within the walls of our school; we hope that you will always recommend learning and that you will always cherish such valuable institutions as this. Remember that these schools are of great importance to a free people, and that education is the best security for Virtue, Liberty, and Independence. We thank you for your kindness in coming from your native country, France, to help us in getting the liberty, we now enjoy. We wish you honor and prosperity as long as you live in this world, and in the world to come eternal happiness, and, if it is your intention to return to France, we wish you a safe and pleasant voyage."

This boy was John Barrett Kerfoot, who later became President of Trinity College, Hartford, and first Bishop of Pittsburgh.

THE TWO PRAYERS

Last night my little boy confessed to me
Some childish wrong;
And kneeling at my knee
He prayed with tears:
"Dear God, make me a man,
Like Daddy—wise and strong;
I know You can."

Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low bowed head:
"O God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere."

ANDREW GILLIES.

IT IS NOT Low Church or High Church, it is not Low Sunday or any other Sunday, it is steadfastness in faith and perseverance in the practices of the Christian religion that counts.—*Christ Church Reminder.*

Discussion Groups in the Study of Christian Unity

By Miss L. L. Robinson

IN response to several requests, THE LIVING CHURCH has kindly offered space for practical information concerning aims and methods pursued at present, in various centers and with growing interest, in work which should be of vital interest to Christians of every name. To bring the subject more clearly to mind, a few words relative to the work itself, and its fundamental and ultimate purpose, will be profitable, even at the risk of recalling anew facts which are, or should be, familiar to many.

It was during the session of General Convention of 1910 that impelling recognition of the imperative, world-wide need of the restoration of unity among Christians took definite form, and crystallized its inspiration in the inception of the great project of a World Conference on Faith and Order. This fact alone, that the great purpose found form and birth in our own household of faith, should be of joy and of deep personal interest to its every member. It should also constitute a very definite and personal responsibility. Before the adjournment of that Convention, memorable in many ways, a strong committee was appointed, consisting of bishops, priests, and laymen, empowered to frame and further the project to the utmost of opportunity. Truly it was no small task and trust thus assigned, with scope of action limited only by the world itself, and with a message to every communion of believers throughout the sorely disrupted Kingdom of Christ.

Fifteen years have passed since that great purpose laid its burden on those thus called to its service; years filled with obstacles, difficulties, and opposition scarce dreamed of. Its voice was even hushed for a time amid the roar of war which, while paralyzing effort, yet emphasized anew, on battle field and bed of pain, the crying need, the pleading of its message. The history of the Commission on the World Conference on Faith and Order during these years of flickering hope and fainting fear, would make a thrilling record; a story of brave determination meeting cold indifference, hostile criticism, and pessimistic doubt, with the optimism of a courage worthy of a Christian warrior or crusader. It is not too much to say that no commission of the Church has ever been called to a task larger in aim, or fraught with larger issues for the Kingdom of God and His purpose for the world. It is also not too much to say, if the writer may venture a purely personal impression, that no commission has ever pursued its complex labors with less encouragement and coöperation on the part of the Church at large. Untiringly has it sent forth, broadcast, its fervent appeals, its eloquent messages, in letter and leaflet; likewise its carefully tabulated reports recording effort and progress.

WOULD this question seem unwarranted: To what extent have they elicited response, or even meager interest, from those who should have shared responsibility? Yet, despite all opposing forces, that progress indisputable has been made is notably testified in a report well repaying study. It is the report of that remarkable initial conference, held five years ago, at Geneva, when representatives of eighty Christian bodies, from forty countries, involving long and difficult journeying for many, gladly came together to attest Christian fellowship, and readiness to take counsel one with another, concerning those things which can alone bring to fulfillment our Lord's own plea for that oneness which shall constrain the world to believe in Him. At present a similar Council is gathering in Stockholm, with promise of even larger attendance. Is it too much to suggest that fervent prayer be made united and individual, throughout the Church, for its achievements and welfare, under the guidance of the Holy Ghost? Truly, this is distinctively the work of the Holy Spirit; but as distinctly we, as the people of God, are called to be workers together with Him for its accomplishment. It was but

recently that a notable leader in the cause made the strong and unanswerable declaration: "Separation of the Anglican communion from the rest of Christendom involves us in sin unless we are doing everything we possibly can to put an end to it."

VARIOUS are the ways in which these conscientious efforts may be made. One is the plan which this article has been asked to present, and which it would earnestly advocate. It is, in fact, a response to one department of the World Conference on Faith and Order, a Committee appointed to prepare and issue a series of carefully framed questions bearing upon articles of faith and points of order, of common interest to all Christian bodies, and in close relation to the differences now causing division. These questions are sent forth with the hope that throughout the world groups may be formed of representatives of the various communions, for the purpose of intelligent study and discussion, with the common aim of reaching, as far as may be, a consensus of belief, or opinion on the points discussed; these results to be forwarded to the central Secretariat, affording some indication of the possibility of a nearer approach to ultimate unity, if not of present acceptance. Many of these groups have been formed. The methods of one, composed of women and recently conducted, may offer helpful suggestions to others. Made up of representatives from seven different religious bodies, the organization of the group itself was exceedingly simple, a chairman and a secretary being its only officers. One preliminary meeting was held, with one representative only from each communion who, in turn, was asked to name and invite two or three others of her respective body, thus constituting a membership of thirty. The chairman chosen was a Presbyterian, the secretary a Church woman. A central and impersonal place of meeting was arranged in the building of the Y. W. C. A., and the preferred day and hour decided. This covered, practically, the work of organization. The meetings were held weekly, and were opened and closed with prayer offered by various members of the group, as requested by the chairman. Previous to each meeting, the questions to be discussed were assigned to certain members; thus introduced, discussion was made general. Entire informality and a spirit of friendly fellowship characterized proceedings throughout, and during the six weeks' term not once was this spirit marred, nor a ripple of discord or controversy heard. Following the adjournment of each meeting, the secretary prepared minutes carefully summarizing the discussion, and recording the consensus reached on each question. These minutes were approved or revised, at the succeeding meeting, and thus accurate record kept, to be sent finally to the Secretariat. It is not too much to say that, however elementary or inadequate the handling of subjects may have been, many of them far exceeding the limitations of lay discussion, yet the work as a whole proved one of deep and unabated interest, with the by-products of enlarged knowledge, closer fellowship, and, above all, a deepened confidence of one in another, that brought all into a closer union with Christ and communion with God.

Most heartily is the organization of similar groups recommended to all who are genuinely interested in the great Cause, as it is eminently worth while, from many points of view. To that end, a request for helpful literature, freely given, is advised through correspondence with the head of the Secretariat, Mr. Ralph W. Brown, P. O. Box 226, Boston, Mass., or the Rev. Floyd W. Tomkins, Jr., 12 South Water Street, Providence, R. I.

WOULD YOU know the blessing of all blessings? It is the God of Love dwelling in your soul, and killing every root of bitterness, which is the pain and torment of every earthly, selfish love.—*Wm. Law.*

Novels and Our Religion, III.

LAST week we thought about the effect upon our religion of some of the most prominent novelists who stand outside definite Christianity. We tried to consider how we may escape harm to our own faith, in reading their books, and how we may hope to find in what they have written positive help for our religious life; deeper appreciation of what God has given us in the Church, minds more understanding and sympathetic towards those who have not learned to believe what we believe, and eyes and consciences more open to our own faults, absurdities, inconsistencies, and sins.

I believe that there is, in the fiction of the present day, a spirit more friendly to faith than there was a generation or two ago.

Mr. Philip Guedalla, a discerning critic of wide reading, and an extremely clever and amusing writer, suggests, in a short study of the work of Mr. Thomas Hardy, that this change of spirit has taken place. Mr. Guedalla has been saying that, though Mr. Hardy now belongs to a past generation, "there is a strangely modern quality in his stories, a touch of the hardness which mild-eyed mothers are meeting in their daughters, and staid Victorian critics reproved in Mr. Hardy. The wry smile with which he watches life, sitting behind his hedge to see the crowds go by, go singing up the lane that leads to the rough moors, and sometimes to the steep drop by the old quarry, is not old-fashioned."

"His philosophy may not be cheering—honest philosophies rarely are—but it is not out of date."

But then Mr. Guedalla goes on to mention one characteristic note of Mr. Hardy's work which, he says, does seem to belong to a generation which has now passed.

"Perhaps there is one corner of his work which is flecked with grey, which seems to bear in legible figures the date at which it was written. The fine, truculent face which he turns towards established religion has something in its look of the stern negation of the last century, of that singular crusade in which men solemnly took no cross and rode out to establish the faith that there was no faith. No dogma was ever so rigid as the agnostic's; and one may sometimes catch in Mr. Hardy's utterance a note of that empty catechism, an echo of those hollow pulpits. He seems to deny as though denial were a new and daring faith, a discovery by men who had sailed into unknown seas and found there was nothing."

Mr. Guedalla says that this stern spirit of unbelief, this solemn message of denial, is the feature in Thomas Hardy's work which most distinctly shows that he belongs to the past century, that this is his one concession to the mental attitude peculiar to his own generation.

There are still plenty of good novelists who are outside the Christian religion, but at the present time, we often find an understanding and sympathetic attitude towards Christianity and towards Catholicism in the kind of books from which it would certainly have been absent thirty or forty years ago.

Miss Rose Macaulay has lately written two remarkable books. Mr. Guedalla describes her as "a witty lady whose novels must be almost as much pleasure to write as they are to read."

Miss Macaulay writes the kind of books which, in the last century, if anything like them could have been written then, would probably have contained sharp assaults upon the religion which we profess and practise. Actually we know that Miss Macaulay professes and practises it herself rather devoutly.

In her latest book, *Told by an Idiot*, and *Orphan Island*, Miss Macaulay uses her keen wit to mark and to ridicule many things that are unreal and conventional. Sometimes she finds hypocrisy and self-deception in the prevailing customs and language of religion, but the Catholic religion itself is her own religion. In her novels she does not say much about her own religious belief, but there are ways in which it is possible to detect it. One of the indirect indications of it seems to me to be a kindly and tolerant spirit. She sees the faults of society, the selfishness and foolishness which, as it seems to her, belong to men and women in one generation as much as in another, and she notices how tiresome and senseless are many of our common habits of speech and behaviour, but she

does this with amused sympathy rather than with impatience or cynicism or patronizing superiority.

There is the spirit of charity in what she writes, a background of that kind of love which is not destroyed by the sight of what is silly or selfish or vain in human nature.

I believe that this kindly spirit comes from Christian faith and Christian humility and from prayer and the Sacraments; from going to Confession and receiving Holy Communion.

We who are Catholics in the Anglican Communion are well accustomed to reading novels in which our own religious position is not understood. Our Christianity is the full Christianity of the Church and the Sacraments, and we avail ourselves naturally of Catholic traditions and customs, and yet we are not Roman Catholics and we could not assent to the exclusive claims made by the Roman Catholic Church. We do not think much about this. It just forms part of the background of our life which we take for granted. Our experience and the experience of our Church has made it seem quite natural to us that Christianity means Catholicism, while Roman Catholicism is quite another matter.

Until recently this kind of Christianity has received remarkably unsatisfactory treatment in fiction, so that those whose knowledge of English-speaking society is partly based on fiction are likely to form an inadequate notion of the extent and force of that kind of Christianity which claims our allegiance and through which we derive the strength by which we live.

It would not be difficult to find reasons for this lack of knowledge and sympathy on the part of novelists in their treatment of non-Roman Catholicism.

The strong course of the Catholic movement which has transformed and invigorated the Church in England within the last century, flowed for the most part in channels remote from the world of novel-writers. Those who have been most busily engaged in helping that stream to flow have too often regarded novel-writers and novel-readers as belonging to a world remote from the serious business of religion. These two worlds, the world of Churchmen and the world of novelists, have been too much apart; each might have gained by a better understanding of the other. We may not blame them. The clergy have been busy and poor. Multitudes who have fed upon the Bread of Life in the Church's Sacraments have belonged to the hard-working class which does not read books, a few to the academic class which has sometimes been too ready to despise fiction.

Novelists have noticed Anglican Catholicism chiefly in some of its least admirable aspects, while its real character and meaning have been beyond the reach of their vision.

And so we have become quite accustomed to reading stories in which our own kind of religious principles are hardly given a place, or in which our devotional practice is not understood, or our point of view is unsympathetically presented.

In this matter there are now some signs of a changing attitude in fiction.

CORPUS CHRISTI

("I am with you")

Lord of heaven and earth divine,
Here we praise Thee now.
Broken bread and outpoured wine,
Reminders of Thy vow,
That Thou with us would always stay,
A comfort and a guide,
To lead us to that perfect day,
Forever by Thy side.

E. SINCLAIR HERTELL.

How CAN he remain long in peace who entangles himself with the cares of others; who seeks occasion for going abroad, and who is little or seldom inwardly recollected!—*Thomas à Kempis.*

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE BURIAL OFFICE

To the Editor of *The Living Church*:

MAY I COMMENT briefly on one part of the Rev. S. J. French's letter captioned "Real Pretty Customs" in the issue of July 25th? I am concerned with his paragraph on burials, in particular with his complaint as to vesting the altar in white at times of funerals. I do just that thing; I am accustomed, also, to wear a white stole: I choose, also, Easter hymns; and if possible I have the congregation sing them. And if ever I hear anyone commenting on such a funeral service in Emmanuel, Braintree, as that it "was a beautiful funeral; not a bit sad," I am glad. And I shall always be glad, if I can lift the gloom that hangs low and depresses the true Christian hope at such times.

What is our burial service for, anyway? Not to praise the virtues of the soul journeying forth, as do our Protestant neighbors; but it is for the comfort and hope of poor, weak, human beings who *try* to lift up their eyes, but too often fail because of spiritual infirmities. Yet, association has so completely mingled and identified these words of comfort and hope with the distress that always attends their office, used, as they are, almost solely in that connection, that one almost dreads their very sound.

From the point of view of Christianity this should not be. The Soul advances to the next manner of life. The Master has promised His presence and love and care. We are here for today, but gone, tomorrow. A little perspective will show us the truer values we must place on our tiny visit now. Who now here will feel the same about it in the year 2025? As a *Christian* one should feel no sadness. The difficulty lies in the fact we are not even yet full-fledged Christians. In our untaught condition we still need continued assistance to overcome very real, human sadness. And if the white vestments and flowers and lights do carry the hope and joy and comfort of "Easter day itself" (the first Resurrection), and if thereby the half-fearful souls are lifted up by these lessons so appropriately borrowed from so appropriate a Feast—why, let us sing *Gratias Tibi, Christo* and keep on.

I do not wish sad Christians, save only as they grieve for their sins. I do not wish that the last earthly rite we do for our friends be other than as an ordination day of its own kind wherein the soul moves "up higher" in its progress. I would strike the note of exceeding joy so far as I am able. And I would not allow it be forgotten that (save as sin prevents) all are one in Christ, and that we *do* believe in the Communion of Saints.

JOHN C. POLAND, JR.

Braintree, Mass., July 25.

To the Editor of *The Living Church*:

DOES NOT THE proposal of the Commission on Prayer Book Revision to strike out the first rubric of the Burial Office weaken to a great extent the witness of the American Church to three very fundamental principles? They are, first, the sin of self-murder; second, the necessity of baptism where it can be procured; and third, the power of the Church to bind and to loose. While it may be true that suicides are nearly always insane people, the Church has, from the earliest times, refused such people Christian burial, not because she thinks such refusal could affect the suicide, but simply because she wishes to impress on her children the awfulness of the sin of self-murder. Then again, the Church's burial service is for her own children. She prays for "the repose of the souls of the *faithful* departed." Unbaptized people are, in virtue of the very fact that they are unbaptized, outside the Body of Christ. In a like condition are the excommunicate, who have been thrust from the communion of the Church, because of their "open and notorious evil living." It is blasphemy, surely, to say over the bodies of such people, "Blessed are the dead who die in the Lord," when they very obviously have *not* died in the Lord.

To be consistent, the Commission should propose to the Church the removal of the first two rubrics of the Communion office relating to the exclusion of open and notorious evil livers from the Blessed Sacrament, and also the Thirty-third Article

of Religion relating to excommunicate persons, and how they are to be avoided. I would also suggest the removal of the Sixth Commandment, and the first exhortation in the Office for the Public Baptism of Infants and the first two exhortations in the Office for the Baptism of Such as are of Riper Years. The archaic and mediaeval expressions of these portions of the Prayer Book might be repugnant to the Modern Mind, and they are, besides, utterly meaningless if the rubric under discussion is to be discarded.

EDMUND T. HALSEY.

THE CHURCH AND JESUS CHRIST

To the Editor of *The Living Church*:

DON'T YOU THINK that the discussion of Evolution should be kept out of the Episcopal Church?

Most of us are Episcopalians because we believe that the Bible is an inspired work. We believe that man was created by the Almighty God. The methods God used are not important, they are not our business, and humanity has not been benefited in the slightest degree by any investigation as to man's origin.

Scientists tell us that life was first formed in the sea. Any child, who can read, could have told them that by reading the first chapter of the Bible. This chapter was written long before the "discovery" by the scientists.

On Easter Sunday we drove forty miles to a large Episcopalian church. The church was crowded, late comers occupying chairs in the aisles. The music was magnificent and the service was an inspiration. Then the minister gave us a very learned sermon on Evolution. I wondered if the minister believed what he was saying when he stood up with us and faced the altar to say the Creed, and whether he thought that the Sacrament of Holy Communion was very important.

I thought, "what an opportunity he had to preach a glorious sermon of a Risen Saviour!"

At that time, we did not have an Episcopal church in Pittsburgh. Now we have a little mission and have about twenty-five families who are communicants or members of the confirmation class. God willing, nothing will be said in any of our services contrary to the teachings of our Lord and Master Jesus Christ.

A. N. ARMITAGE.

Pittsburgh, Calif., July 20.

THE PURIFICATION

To the Editor of *The Living Church*:

IT SURPRISES me that any one should object to a title so eminently Scriptural as "Purification" for the Feast called by that name. We read the opening words of the Gospel of the Day: "And when the days of her purification, according to the Law of Moses, were accomplished . . ."

St. Mary's undergoing the ceremonial purification was a part of that lowly estate, both of outward circumstance and of inward disposition, in which she is constantly represented to us in Holy Scripture. "For He hath regarded the lowliness of His handmaiden"; and which she is the best exemplar of our Blessed Lord. She, who needed no purification in bringing forth God the Word, underwent purification; just as He who needed no baptism, and no repentance, underwent the baptism of repentance. And in both cases for the same reason: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness."

The proposal to change the day is equally unscriptural. Purification obviously comes forty days after the Nativity, just as Ascension come forty days after Easter.

The purpose of praying to be delivered from sudden death is that there may be time for anointing and for absolution (see St. James 5), and for the last and solemn *viaticum*. The soul about to depart out of the world is fortified by the Presence of Him who has the keys of hell and of death, and who has risen from the dead. No Christian soul would desire to depart out of this life without, if possible, laying hold, in the way that He has mercifully vouchsafed to us, of the Presence of Him who is Conqueror of death and hell.

EDWIN D. WEED.

ANOTHER COLLEGE PRESIDENT'S DIFFICULTY

To the Editor of *The Living Church*:

THE LETTER OF PAGE PITT in your issue of July 25th under the caption, A College President's Difficulty, I have read with great interest, as my own difficulty has been quite the opposite of the President of Glendale College.

William Smith College, our separate department for women, has practically no endowed scholarships, although I have made strenuous efforts to obtain endowed scholarships for daughters of our clergy. The best I have been able to do is to obtain from friends five or six scholarships of \$200 each, in the form of annual payments, but this does not begin to satisfy the demand on the part of our clergy, who are glad and willing to obtain scholarships of this amount.

There is not a month goes by but that I have to write some clergyman that we cannot grant his request for a scholarship for his daughter. I can assure your readers, who may be interested in the education of the daughters of our clergy, that I could at once make a number of them very happy by the offer of scholarships of \$200 each. Some of the men that I have had to disappoint are among the most devoted and earnest priests and missionaries in the Church.

MURRAY BARTLETT.

President of Hobart College.

NOT CATHOLIC?

To the Editor of *The Living Church*:

PERMIT ME to call your attention to the published headlines, which I quote from yesterday's Boston *Herald*, in connection with the marriage the day before of Mr. Church and Miss Vanderbilt: *Vanderbilt Heiress Bride of Prominent Boston Insurance Broker: Episcopal Clergy Perform Service: Bridegroom Had Refused to Have Catholic Ceremony Instead.*

Any comment of mine is superfluous, since the headlines tell the old story in startling antithesis; but, if any additional argument be needed to establish the necessity of a change in name of our beloved branch of the Holy Catholic Church properly to identify it, then that argument may be found in the statement in a great daily newspaper that "Episcopal Clergy" had been called upon to perform the Sacramental Rite of Matrimony because the bridegroom had "refused to have the "Catholic" ceremony instead! Piously and in all earnestness do I exclaim: "How long, O Lord, how long?"

July 27.

J. HARTLEY MERRICK.

HOW TO REACH MAIN STREET

To the Editor of *The Living Church*:

IN YOUR thoughtful editorial on the Virtues of "Main Street," you rightly stress the need of a place there for the Episcopal Church, and make the following statement:

"Both the point of view and the ministrations of the Episcopal Church are as alien to Main Street as Main Street is to the typical city-bred Episcopalian."

We must get there, but how? The Adventists, the Holy Rollers, the Mormons, send out their workers to preach or lecture and distribute literature; the Romanists have their "Missions to non-Catholics," and, if our Church is ever to secure a position on Main Street, it must follow similar methods. Teaching missions are being held in our established parishes, but we must go out into the highways and hedges where the Church is unknown. The point of view of this Church is no more "alien" nor strange than that of the many freak religions which get a hearing and final establishment on Main Street. The attitude toward us is not that of hostility but rather of curiosity. It is largely a question of methods.

Several of the denizens of Main Street who are familiar with the Episcopal Church, have kindly suggested that, if the established orders of Morning and Evening Prayer were made optional even in regular parishes, it would tend to popularize this Church. Another, while admiring the beauty of our prayers, has said that they were too short, and that all of the prayers after the Creed should be combined into one. He also suggested the regular use of "extempore" prayer in some part of the service. Liturgical worship is no longer a novelty in Baptist, Congregational, Methodist, and Presbyterian Churches, but it is safe to assert that it will never be compulsory.

While I am not now advocating the optional use of Morning and Evening Prayer in established parishes, it is a proposition that should not be dismissed without due consideration. We may come to it. Protestants are admitting the constructive and leavening influence of the Episcopal Church, and many are drawing nearer to its principles and customs. Thousands who

never saw an Episcopal service are now using the identical things against which their forefathers fought with word and sword and on account of which they separated from the Church of England. But these facts should not make us confident of an easy conquest; we may hold our missions of instruction and these people will tolerate the ways and teachings of our Church up to a certain point, but it will be very difficult to make ours a popular Church among the citizens of Main Street without many concessions to their point of view. We will not have to surrender anything essential, but as a College Professor remarked: "If the Fundamentalists are hampering Protestantism, the chariot wheels of the Episcopal Church are dragging through the weeds of traditionalism."

T. TRACY WALSH.

Church of the Good Shepherd,
York, S. C.

THE NAME OF THE CHURCH

To the Editor of *The Living Church*:

REFERRING TO THE name of the Church, the Rev. Edwin D. Weed has written a very common-sense letter in THE LIVING CHURCH of July 18th. In the public mind of America Protestant and Catholic are opposing terms.

My experience in working with the Eastern Orthodox or Greek Catholics has revealed to me the unfairness to ourselves and the general public of our present terminology.

I believe there is a drift on the part of Protestants to sacramental religion and the Catholic Faith. But, in most cases, they pass by our door on the way to Rome because they have been led to believe because of our own short-sightedness that we are simply one of the Protestant sects with a little more ritual.

We are allowed to pray in the office for the Visitation of the Sick that we may die in the Communion of the Catholic Church. Let us pray that the General Convention may allow us to proclaim to the world officially and publicly that we live in the Communion of the Catholic Church.

Sault Ste. Marie, Mich., July 18.

R. F. McDOWELL.

CLERGY EMPLOYMENT

To the Editor of *The Living Church*:

THERE IS ONE very important thing which the General Convention should take up at its forthcoming meeting in New Orleans, and that is the matter of seeing that the clergy are employed. When it becomes necessary for a priest to make a change, he has to depend entirely on his own efforts to get located. There is the continual cry of the lack of clergy, and yet, when a man must make a change, even though the necessity for the change is on account of his health, he finds that there are no openings. No matter what his qualifications are, or how excellent his references are, he is met with the answer that there are no vacancies. In the Methodist Church every minister is employed. In the Roman Church every priest is given work, while in the Church which we love there are many priests who are unable to get work, and simply because of our lack of system. Is it not possible that something might be done to relieve this anomalous situation?

Los Angeles, Calif.

W. M. PURCE.

THE MUMBLING CELEBRANT

To the Editor of *The Living Church*:

A DEVOUT LAY READER and worker among men, a college graduate, thirty-second degree Mason, a student of Church law and usage, was telling enthusiastically of details of the eighteenth degree. His rector said, "Sometime you must see a service in.....Church," one noted for its full ritual, "Not if like what I saw," he replied, 'in St.....'s where the celebrant simply mumbled.' JOSEPH GRISWOLD.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

VERBAL and typographical changes seem to be to the fore as far as suggestions are concerned, and I suggest the insertion of the date before (or after) the titles of the various fixed Feast and Holy days. It would be quite as much of a convenience as the insertion of the numbers of the Psalms at the top of each page. Thus:

THE TRANSFIGURATION OF CHRIST

August 6.

Norwalk, Conn., July 23.

S. J. FRENCH.

LITERARY

CHRISTIAN HEALING

HEAL THE SICK. By James Moore Hickson. New York: E. P. Dutton & Co. \$3.

There have been few figures who have come across the stage of interest in the American Church which have aroused more debate, stimulated more discussion, and attracted more attention than that of Mr. Hickson. It is not astonishing that healing the sick should be provocative of public attention in a country which has seen the origin of Christian Science, and now boasts innumerable sects and "movements," which have as their chief endeavor the gospel of curing maladies and human ills. The result of Mr. Hickson's work is at least apparent in the action of the last General Convention. Memorials of his visit are present in many parishes of the country. Whereas he gained many supporters, not a few ardent disciples, and some who feel they owe to him their unlooked for restoration to health,



JOYCE SANHOOK,

who walked for the first time out-of-doors after one of Mr. Hickson's Mission services

it is equally true that his work was viewed with suspicion, hostility, and in some quarters developed strong opposition. The more thoroughly to appreciate the motives, methods, and results of this remarkable person's work, there has been prepared a kind of objective autobiography, which has just appeared. Mr. Hickson tells a story with a reserve and reticence which does not make for the kind of "publicity" which we have been accustomed to in public characters. There is very little autobiography in the volume. The author uses the story of his call (nine pages in all) as a kind of usher to the diary which constitutes the bulk of the book. Chapters III to IX (pages 15-239) is the soberest of sober narratives of his recent world-wide healing mission. It begins with United States and Canada, passes on through India, China, Japan, Egypt, the Holy Land, the Continent, South Africa, Australia, and New Zealand. It is an extraordinary type of autobiography where the writer has left himself almost completely out of the narrative! Much of his diary comprises letters written to him, or accounts of eye witnesses. There is nothing whatever of the emotional reaction, accounts of states of feeling, or of verdicts and comments on the writer's part. The whole technique of Mr. Hickson's narrative is paradoxical and surprising. Perhaps the most adequate comment would be the one he would like to have his readers draw: of himself he says practically nothing; of his work, much. The life of the writer is then told in the account of his work.

The last three chapters of the book give some inkling as to the theory and method which lie behind Mr. Hickson's work. He is nothing if not clear. He definitely sets down his philosophy, or rather theology, in interpreting our Lord's healing works, His attitude toward disease, and the work of the Holy Spirit. Particularly important are the ten pages beginning with page 240. Our Lord's "motive in healing was, without doubt, compassion. To imagine that His works were performed merely as a display of power, without respect to the true needs of His people, is impossible for Christians. We are, therefore, entitled to conclude that, in the judgment of the Incarnate God, it is expedient that all who are brought to Him with the prayer of faith should be healed in body as well as in soul . . . It is for us who take our Lord at His word, to try to bring every sufferer to Jesus, to help him to give his soul into the pierced hands of the Physician of Souls, and to lay his body in the Saviour's pathway that

he may be touched by Him and may hear His Loving words, 'Arise and walk'. We have the same need of healing as in the days of the Galilean ministry; we have the same Saviour among us still; and He expects us to look to Him in faith, for He who said, 'I am with you always,' said also, 'According to your faith be it unto you' (pages 249-250, 251). In connection with these last chapters may be mentioned the terseness and brevity, as well as the direct simplicity, of the author's style. There is no difficulty in knowing exactly where he stands and what he thinks. The last chapter but one is an historical resumé of the practice of the early Church, and the last chapter has to do with practical suggestions.

For those are not prejudiced against Mr. Hickson's work this bold account of it is the best *apologia* for them both. The sober restraint which characterizes person, work, and book will not fail to commend the work to those who want to know the facts. It is a distinguished, because utterly sincere, presentation of Mr. Hickson's very self. The man has become his work.

SPIRITUAL RADIO. By the Most Rev. F. H. DuVernet, D.D., late Archbishop of Caledonia, B. C., and Metropolitan of British Columbia. Mountain Lakes, N. J.: The Society of the Nazarene.

This is one of the publications of The Society of the Nazarene in behalf of a revival of Healing. It is an exposition based upon the theory that "Infinite energy works in accordance with the law of radiant vibration, the law of vital rhythm, and the law of spiritual harmony." Radiant energy flowing from the Infinite rises into vital energy and successively to mental and moral energy and to human personality. "If we will only observe the law of vital rhythm and spiritual harmony we can come into tune with the God of Redeeming Love and Infinite Energy and we can enter into fellowship with one another." The writer pays some attention to telepathy. His terminology is—peculiar. F. J. H.

MISCELLANEOUS

THE CEDAR BOX. By John Oxenham. New York: Longmans, Green & Co. 90 cts.

The Cedar Box is a short story, bound in white and gold, in gift-book style. It concerns an antique box of perfect workmanship which has the property of bringing peace and joy wherever it goes. In the end the box is lost forever. It had been made by the Child Jesus in the carpenter shop, as a present for His Mother, and left by her to the family of the Apostle John. Of course there is no sense of reality in the little story, but the idea is a beautiful one and it is told in Mr. Oxenham's most reverent manner. H. M.

THE INN OF DISCONTENT, AND OTHER FANTASTIC PLAYS. By Percival Wilde. Boston: Little, Brown & Co. \$1.50.

The opening play, *The Inn of Discontent*, is, as you will readily guess, that curious tavern called life where some of us tarry for three score years and ten and others for shorter periods. *The Lady of Dreams*, a fantastic comedy of the real and unreal in woman's life, has for its setting a secret chamber in Mary's heart. Mr. Wilde is known as one of the most successful writers of one-act plays, and the five in the present collection are therefore worthy of study.

A VICTIM OF REST, a Play in Two Acts. By Livingston Welch. Boston: The Four Seas Company. 50 cents.

Adam and Eve have often appeared on the stage. With the Serpent (Mr. Boa) and the Angel, they are the only characters in this really very amusing comedy the scene of which is the Garden of Eden. If played by clever amateurs, there would be plenty of fun in the situation. Adam is lethargic, Eve fretted to death by her lack of opportunity. At the last curtain they are leaving the Garden, Adam in deep dejection, Eve in ecstasy—"Oh, the world, the world! How I shall adore it—and it shall adore me!"

Church Kalendar



AUGUST

"THE NATIONS are the golden candlesticks which hold aloft the candles of the Lord."—*Phillips Brooks.*

- 9. Ninth Sunday after Trinity.
- 16. Tenth Sunday after Trinity.
- 23. Eleventh Sunday after Trinity.
- 24. Monday. St. Bartholomew.
- 30. Twelfth Sunday after Trinity.
- 31. Monday.

KALENDAR OF COMING EVENTS

- August 11. Sewanee Clergy Conference. Southern Conference on Religious Education, Sewanee, Tenn.
- August 12. Sewanee School of the Prophets. Conference for Young Girls, Taylor Hall, Racine.
- August 27. National Conference for Leaders in the Young People's Movement, Taylor Hall, Racine.
- August 30. Minnesota Summer School, Shattuck School Faribault.

APPOINTMENTS ACCEPTED

BURTON, Rev. CHARLES J., curate of the Church of the Redeemer, Niagara Falls, and priest in charge of St. Stephen's Church, LaSalle, N. Y.; to be rector of St. Stephen's Church, LaSalle, N. Y., with residence at 2504 Frontier Ave.

HARRIS, Rev. CHARLES B., priest in charge of St. Peter's Church, Sault Ste. Marie, Ontario, Canada; to be assistant at St. Peter's Church, and in charge of the Church of the Redeemer, Niagara Falls, N. Y.

LEWIS-JONES, Rev. Herbert, of St. Thomas' Church, Farmingdale, Long Island, N. Y.; to be rector of St. John's Church, Bayonne, N. J., September 1st.

SUMMER ACTIVITIES

GIBSON, Rev. J. D., rector of Trinity Church, Covington, Ky.; with his two sons to spend his vacation at Bluff Point, N. Y.

PERRY, Rev. J. J. P., rector of the Church of the Nativity, Maysville, Ky.; to spend his vacation on the coast of California.

SCHROCK, Rev. ALBERT LINNELL, rector of St. James' Church, Goshen, Ind.; to be in charge of St. Mark's and St. James' parishes, Milwaukee, Wis., during August. Fr. Schrock was formerly assistant at St. Mark's.

SEWELL, Rev. W. R., rector of Christ Church, Susquehanna, Pa.; to be in charge of Christ Church, Binghamton, N. Y., during August.

TAYLOR, Rev. A. W., rector of Grace Church, Anderson, S. C.; to be special preacher at Grace Church, Plainfield, N. J., during July and August, with address at 63 Grove Street.

YOUNG, Rev. GEORGE E.; to be at St. Luke's Church, Scranton, Pa., for August.

ORDINATION

DEACON

LOS ANGELES—On St. Peter's Day, June 29, 1925, the Rt. Rev. Joseph H. Johnson, D.D., Bishop of the Diocese, ordained to the diaconate EDRIC AMORY WELD, in All Saints' Church, Montecito, Santa Barbara, Calif. The candidate was presented by his father, the Rev. George F. Weld, D.D., rector of the parish. The ordination took place during the later hours of the Santa Barbara earthquake, and both Morning Prayer and the sermon were dispensed with by Bishop Johnson.

The Rev. Mr. Weld is a graduate of Harvard University and the Episcopal Theological School, Cambridge. He has also pursued studies at Cambridge University, England. He is to become curate of St. Paul's Church, Brookline, Mass., in charge of religious education.

OHIO—In Trinity Church, Toledo, on Sunday, July 26, 1925, JAMES ROY COLBY, was ordained deacon by the Rt. Rev. William A. Leonard, D.D., Bishop of the Diocese. The Rev. B. Z. Stambaugh preached the sermon, and the Rev. A. J. J. Gruetter presented the candidate.

Mr. Colby was formerly a Methodist minister. He is curate in Trinity Church, Toledo.

PRIEST AND DEACON

UPPER SOUTH CAROLINA—In Christ Church, Greenville, on Sunday July 5, 1925, the Rt. Rev. Kirkman G. Finlay, D.D., Bishop of the Diocese, ordained the Rev. EDWARD MCCREARY CLAYTOR to the priesthood. The candidate was presented by the Rev. Alexander R. Mitchell, who had baptized him, and the sermon was preached by the Bishop.

The Rev. Mr. Claytor is in charge of Christ Church during the absence of the rector, the Rev. Malcolm S. Taylor, who is spending his vacation in New England.

In St. Anne's Church, New Brookland, at a meeting of the annual Council of the Colored Churchmen of the Diocese, on July 19, 1925, the Rt. Rev. Kirkman G. Finlay, D.D., Bishop of the Diocese, ordained to the diaconate JAMES B. BROWN, a graduate of the Bishop Payne Divinity School.

The Rev. Mr. Brown is the first colored man to be ordained to the diaconate in the Diocese since its erection. He will be under the direction of the Archdeacon for Colored Work, the Ven. J. B. Elliott, for the summer months, and will then be placed in charge of a number of mission points.

PRIEST

On the Sixth Sunday after Trinity, July 19, 1925, the Rt. Rev. Joseph H. Johnson, D.D., Bishop of the Diocese, acting for the Bishop of California, advanced to the priesthood the Rev. EGBERT BAILEY CLARK, Jr., in St. Cross Church, Hermosa Beach, Calif. The candidate was presented by the Rev. Bert Foster, D.D., who also read the Litany. The sermon was preached by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of the Diocese, who also acted as gospeller.

The Rev. Mr. Clark graduated from Leland Stanford Junior University, later taking his M.A., from the same institution. He graduated from the Church Divinity School of the Pacific in 1924. He now becomes priest in charge of St. Cross Church, Hermosa Beach, where he served as a deacon.

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No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITIONS OFFERED

CLERICAL

WANTED—FOR OCTOBER, PRIEST—Catholic, loyal. Address Rev. CHARLES STROMBOM, Johnstown, Pa.

WANTED—PRIEST, SINGLE, CATHOLIC, College graduate, to teach in Boys' School and assist in parish. B-377, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHOIRMASTER-ORGANIST WANTED FOR parish forty miles from New York, in town of 5,500. Boy choir, Catholic service. Stipend \$520 per year. Splendid opportunities for outside work in the town. Address Box 433, LIVING CHURCH, Milwaukee, Wis.

MATRON WANTED IMMEDIATELY BY Nashotah House. Refined, middle-aged, experienced, Churchwoman, and preferably one who can understand and sympathize with the ideals of this institution. Reply giving full particulars and references, to THE DEAN, NASHOTAH HOUSE, Nashotah, Wis.

WANTED—RESIDENT TRAINED NURSE, for Country Convent. Sisters of the Episcopal Church. References required. Apply to THE MOTHER SUPERIOR, Convent St. John Baptist, Ralston, New Jersey.

POSITIONS WANTED

CLERICAL

CANADIAN PRIEST, ACTIVE, IN THE prime of life, university graduate, married, desires good curacy or rectorship in East or Middle West. Address H-449, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES CHANGE OF WORK. Preacher, singer, visitor, etc. Married. One grown son. Can be free any time. References given and required. Address S-442, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, GOOD PREACHER, HARD WORKER, highest references, parish or mission work. Address P. 216 So. COLUMBIA Ave., Los Angeles, Cal.

PRIEST, UNMARRIED, FORTY-FIVE, UNIVERSITY and seminary graduate, musical, preacher and organizer, available September 15th. Exceptional testimonials. Address R-446, LIVING CHURCH, Milwaukee, Wis.

PRIEST, UNMARRIED, WELL EDUCATED and widely experienced, who makes a specialty of supply work, available for long *locum tenency* September 15th. Can substitute in East for clerical deputy to General Convention. Address G-448, LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, CELIBATE, AT LIBERTY September 15th. Ability guaranteed by many testimonials from clergy and laity. Address E-447, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

DEACONESS, CATHOLIC, DESIRES PARISH work in the East. Mature and experienced—present rector recommends. Box 434, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, EXPERT, DESIRES change, excellent credentials. Address O. C. M-370, care of THE LIVING CHURCH, Milwaukee, Wis.

POSITION AS COMPANION TO ELDERLY lady, by clergyman's daughter. Exceptional references. Address G-450, care of LIVING CHURCH, Milwaukee, Wis.

WIDOW WANTS POSITION AS COMPANION, seamstress, mother's helper or housekeeper in small family. Apply EMMANUEL RECTORY, Newport, R. I.

UNLEAVENED BREAD AND INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

VESTMENTS

ALTAR LINENS; HANDMADE—PLAIN OR hand embroidered. Silk Altar Hangings, Stoles, Burses, Veils, Markers. Linens, silks, fringes, by the yard. Church designs stamped for embroidering. Address MISS M. C. ANDOLIN (formerly with Cox Sons and Vining), 55 West 48th Street, New York City.

ALTAR GUILDS, PURE LINEN FOR ALL Church uses. Wholesale prices. Special 36 inch, 1800 universally liked for fine Surplices at \$1.25 per yard. Write for samples. MARY FAWCETT, 115 Franklin St., New York City.

CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

THE CATHEDRAL STUDIO AND SISTERS of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50 up; burse and veil from \$15 up. Surplices, exquisite Altar Linens. Church Vestments imported free of duty. Miss L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

PARISH AND CHURCH

ORGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

AUTO TOURISTS

TO WASHINGTON, THE NATION'S CAPITAL, by way of the great boulevard from New York to Miami, stop overnight in refined surroundings with a Church family, at Oak Crest Lodge, one mile south of Laurel, between Baltimore and Washington, 17 miles from Capitol. Meals and lodgings reasonable. Cool and refreshing on high ground above both cities. Look for the sign.

FOR SALE

SET OF ANTE-NICENE FATHERS IN FINE condition. Rev. S. D. HOOKER, Helena, Montana.

RETREATS

RETREAT FOR PRIESTS, HOLY CROSS, West Park, New York. Conducted by the Rev. C. F. Sweet; beginning on Monday evening, September 25th. No charge. Address GUEST MASTER, Holy Cross, Ulster Co., West Park, New York.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

BROTHERHOOD OF ST. ANDREW CONVENTION

For all men of the Church—

For all older boys of the Church—

will be held at the Carnegie Institute of Technology, Pittsburgh, Pa., September 2d to 6th, inclusive, 1925.

Bishops Mann, Wise, Ferris, Kinsolving, and Penick, Canon Shatford, Rev. J. A. Schaad, and a number of prominent laymen, are included in the list of speakers.

Conferences on Evangelism in the Church Group Evangelism, Work with Boys, Men in the Parish, etc. A separate Convention for Older Boys, running concurrently with the Convention of Seniors.

Rooms, \$1.00 and \$1.50 per night per person. Meals, \$8.00 for entire period of Convention.

Write for Program and full information.

BROTHERHOOD NATIONAL OFFICE, 202 S. 19th St., Philadelphia, Pa.

HEALTH RESORT

ST. ANDREW'S REST, WOODCLIFF PARK, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10-\$20. Age limit 60.

SUMMER RESORTS

CANTERBURY PARK, MICH. (NEAR LUDINGTON). Forty lots on Big Star Lake, originally reserved for an Episcopal Chautauqua and Summer Resort (but not completed on account of death of promoter) are offered at \$100.00 per lot, 50x75 feet. Terms \$25.00 down, balance \$5 per month for fifteen months, no interest.

Reached by Pere Marquette Ry., Steamship lines to Ludington, Mich., and by two state highways for autors.

About 30 miles from Camp Houghteling recently acquired by Brotherhood of St. Andrew, for the older boys of the Church. Address G. A. C-391, care of THE LIVING CHURCH, Milwaukee, Wis.

BOARDING

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

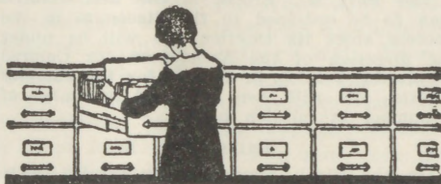
Lunenburg, Vt.

THE HEIGHTS HOUSE, LUNENBURG, VT., in the vicinity of the White Mountains; Freedom from Hay Fever; a refined homelike hotel with reasonable rates. Booklet—A. J. NEWMAN, Prop.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH STREET, New York. A permanent boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6.00 per week including meals. Apply to the SISTER IN CHARGE.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through the Bureau.

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

CHURCH SERVICES

Cathedral of St. John the Divine,

Amsterdam Ave. and 111th Street
Sunday Services: 8, 10, and 11 A.M.; 4 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5 P.M.
(Choral except Mondays and Saturdays)

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sundays: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M., Choral Evensong.
Daily Mass at 7:00 A.M. and Thursday at 9:30.
Friday, Evensong and Intercessions at 8:00.

Church of the Incarnation, New York

Madison Avenue and 35th Street
Rev. H. PERCY SILVER, S.T.D., Rector
Sundays: 8 and 11 A.M.

Gethsemane Church, Minneapolis, Minn.

4th Ave., So., at 9th Street
Rev. DON FRANK FENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Association Press. New York, N. Y.
Informing Your Public. By Irving Squire and Kirtland A. Wilson.

J. B. Lippincott Co. Philadelphia, Pa.
Anatole France Himself. By his secretary, Jean Jacques Bronsson. Translated by John Pollock. Second printing. Price \$5.

Moving Pictures: How They are Made and Worked. By Frederick A. Talbot. Illustrated. Price \$3.50.

Little, Brown & Co. 34 Beacon St., Boston, Mass.
The Indestructible Union. Rudiments of Political Science for American Citizens. By William McDougall. Price \$2.50.

Llano Colonist. Newllano, La.
Communities of the Past and Present. Price \$1.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

The Administration of Real Estate Boards. By Herbert U. Nelson.

Prentice-Hall, Inc. New York, N. Y.
Labor Attitudes and Problems. By W. E. Atkins and H. D. Lasswell. Price \$5.

Society of SS. Peter and Paul. Westminster House, Gt. Smith St., S. W. 1, London, Eng.
The Mirror of the Months. By Sheila Kaye-Smith.

The University of North Carolina Press. Chapel Hill, N. C.

Can a Man Be a Christian Today? By William Louis Poteat, LL.D., president of Wake Forest College. Price \$1.50.

PAPER-COVERED BOOKS

Columbia University, New York, N. Y.
Longmans, Green & Co., 55 Fifth Ave., New York, N. Y. Selling Agents.

Labor Policy of the United States Steel Corporation. By Charles A. Gulick.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American Agents.

The Anglo-Catholic Movement Today. By Charles Gore, D.D., D.C.L., LL.D., sometime Bishop of Oxford. Price 40 cts.

BULLETINS

The Curtis Institute of Music. Rittenhouse Square, Philadelphia, Pa.

The Curtis Institute of Music. Endowed by Mary Louise Curtis Bok. Catalogue 1925-1926.

Department of Publicity. 281 Fourth Ave., New York, N. Y.

Courses on the Church's Mission. Recommended for Reading and Study during 1925-1926 by the Committee on Adult Education. Bulletin No. 50. Series of 1925.

Report of Income and Expenditures for 1924 with Comparative Figures for 1922 and 1923. Issued by the Department of Finance. Bulletin No. 51. Series of 1925.

Official Bulletins of the National Council of the Protestant Episcopal Church.

The Rockefeller Foundation. 61 Broadway, New York, N. Y.

A Review for 1924. By George F. Vincent, president of the Foundation.

St. Mary's Home for Children. 2822 Jackson Blvd., Chicago, Ill.

Report of St. Mary's Home for Children. For the Year 1924. The Sisters of St. Mary, incorporated 1901.

Union Theological Seminary. 3041 Broadway, New York, N. Y.

Announcement of Courses of Study, 1925-1926. Vol. VII, No. 4, May, 1925.

PAMPHLETS

From the Author.

A Sermon on The Mystic's Appeal from Conscience to God. By Rev. Robert Johnston, D.D., D.C.L., rector of St. John's Church, Washington, D. C.

Chase House. 211 So. Ashland Boulevard, Chicago, Ill.

The Order of Deaconesses. By Helen M. Fuller. Price 10 cts.

National Conference on Outdoor Recreation. Washington, D. C.

National Conference on Outdoor Recreation Organization and Program 1924-1925.

Sidney C. Tapp. Box 710, Kansas City, Mo.

The Answer to Evolution and Its Fallacy. (From the Bible and Science). By Sidney C. Tapp, Ph.B., LL.D.

THERE ARE more people in jail than in college. We are spending as much money for police, courts, jails, work-houses, and penitentiaries, as we are spending on colleges and universities, if not actually more. These statements are made by Kate O'Hare, in her book, *In Prison* (Knopf, 1923), who says that, although recent statistics are not available for proof, yet so far as there is anything on which to base conclusions, the statements appear to be true.

The Anglo-Catholic Congress Anniversary Meeting in London

The Eastern Ecclesiastics—Bishop Oldham's Address—The New Patriarch

The Living Church News Bureau
London, July 17, 1925

THERE WAS A CROWDED ATTENDANCE at the Albert Hall last Thursday afternoon at the first session of the Anglo-Catholic Congress anniversary meeting.

The Bishop of Lewes, who presided, described the audience as one of ordinary English folk, and said it would surprise a great section of the English public, who would rather expect to discover some sort of Bolshevik look about them. There was a great amount of misunderstanding to be removed. The one task that lay before them was to convert England to Christ.

The Duke of Argyll said that no great movement such as theirs could possibly have reached the successful stage they had reached without creating some suspicion and active opposition. They had heard criticisms lately, even from sundry prelates, of Anglo-Catholics and of their movement. One of their more active opponents seemed to be the Bishop of Birmingham, who attributed the extraordinary lack of ordination candidates to the successful progress of their movement. That was a most confused line of reasoning.

Lord Halifax, who presided at the mass meeting in the evening, created a profound impression by his bold advocacy of concessions to the Papal see. His speech is bound to be widely discussed, and in view of its importance I venture to give it *in extenso*.

His lordship said that the great question which confronted all Christians today was how to restore the broken unity of Christendom without sacrificing truth. How was it possible for those who shared the belief in the Incarnation, Resurrection, and Ascension of our Divine Lord, and whose souls were nourished by His most precious Body and Blood, to be content to pass their earthly lives in a state of spiritual estrangement from each other, in direct opposition to His dying will and commandment?

Lord Halifax said that he wanted to make it clear that he was only speaking for himself, and in no way represented the opinions of those with whom he had been associated at Malines. But he did not think that he was bound on this account to conceal his own convictions. He had always felt that any steps which led to a reconciliation between the English and the Roman Church could not fail to have a marked influence upon the whole question of Christian reunion.

It was well to bear in mind that for the space of a thousand years Rome and England were one. Nor was it the intention of the best of our Reformers to sever the link which had bound us to the Apostolic see, but only to reform certain abuses which had crept into the Western Church. Unfortunately, the Reformation in England preceded the great Council of Trent, when many far-reaching reforms were carried out. Had that reforming council been held at an earlier epoch, it might have altered the whole course of Church history. In regard to our relations with

Rome, they should remember that the authority of the Pope, according to Roman teaching, was not an authority separate from that of the Episcopate. The Pope was to be regarded as the center and symbol of unity, invested, in virtue of his office, with Apostolic authority over the visible Church of Christ throughout the world. Reunion between ourselves and Rome was unattainable unless we were prepared to concede a primacy as appertaining *divina providentia* to the Holy See, and to admit the claim of the Pope to occupy a position such as no other Bishop could lay claim to, though it might be difficult to arrive at a rigorous delimitation of the respective rights of the Pope and the Episcopate. This was a matter which must be faced with all its implications.

Considering the effects which might follow the union between the Anglican Church and the see of Rome, Lord Halifax expressed his belief that there was no need to apprehend any undue interference with the peculiar prerogatives of the See of Canterbury, nor with the government of the Church as now administered throughout the realm. Nor should we be deprived of our national liturgy or of our matchless translation of the Holy Scriptures, which has entered into the very fibre of our national character. Reconciliation with Rome did not imply the absorption of the Church of England into the Church of Rome, but rather the union of the two Churches under the primacy of the successor of St. Peter.

He begged them to consider what an immeasurable gain it would be to the Church of England, in carrying on her warfare on behalf of Catholic truth in every corner of the world, if she were once more in full communion with the most potent of Christian Churches. They could not undertake a nobler or more inspiring task than that of helping to bind up the wounds of Christendom, so that God's faithful people might be once more knit together in one communion and fellowship.

The Bishop of London, who followed Lord Halifax, said that one thing they had done to try to heal the breach was in recognizing those Patriarchs who were still with them. The loyal Anglo-Catholic made the best Churchman, because he was earnest in all that he did. He (the Bishop) had come to that meeting to say three things. The first was about the marvellous progress the movement had made, especially in the last twenty-five years. He was all for union of all Christendom, but, until the reunion came about, no one had the right to go over to Rome unless he thought their Anglican Orders were invalid, and before he made up his mind on that point he had better consult the Greek Patriarchs. Secondly, he had come to give his blessing to the splendid work they were doing through the Fiery Cross Fund to provide more candidates for Holy Orders. Thirdly, he came to press them to go on with the educational work they did through their literature.

Many of the Eastern prelates were present at both the afternoon and evening meetings, as well as at the garden party in Kensington Gardens.

THE EASTERN ECCLESIASTICS

Among the many interesting experiences of the Eastern ecclesiastics who are our

guests, the visit to the ancient cathedral of St. David's in Wales is probably the most memorable. According to tradition, St. David was consecrated to his Archbishopric by the then Patriarch of Jerusalem. As the Saint lived when Palestine was still a province of the Empire of the East, there is nothing improbable in his pilgrimage, nor in his recognition by the Patriarch when he arrived there. The story was used as a strong argument by the last champions of the old Celtic Church against the right, either of Canterbury or Rome, to deprive St. David's of her ancient liberties.

The Archbishop of Wales, who welcomed the Eastern prelates, gave a fascinating sketch of the Welsh Church, which he described as the oldest branch of the Catholic Church in Britain. He went on to say that for the first time in the history of the Christian Church the prelates of the East had been able to hold converse with the lineal successors of those who took counsel with their own predecessors at Arles, Nicea, and Ariminum.

The Patriarchs leave England next week. Their visit is nearly over, but its consequences will go on.

The Rt. Rev. Ghevont Tourian, a bishop of the Armenian Church, was received last Monday by the Archbishop of Canterbury at Lambeth Palace.

The Bishop has now been two years in England, and is acting as spiritual pastor of the Armenian Church in this country. He has served as vicar to five Armenian Patriarchs of Constantinople. He was acting as Bishop of Smyrna when the burning of the Armenian quarter by the Turks took place. On Monday he took the opportunity of thanking the Archbishop for his "brotherly and sympathetic" replies telegraphed in response to the united appeals of himself and the Greek Bishop of Smyrna sent in 1921 as the Turkish troops were approaching Smyrna; replies which, he said, served to fortify them and give them hope. He considered the recent celebration of the sixteen hundredth anniversary of the Nicene Council with the Eastern prelates as the beginning of a new era in the relations of the Christian Churches. Insistence on dogmas had separated the Churches in the past, but Christian love and understanding would more and more unite them in the future. The Armenian Church had always been liberal in its views in this respect.

BISHOP OLDHAM'S ADDRESS

The second International Religious Conference, arranged by the Council on Interchange of Preachers and Speakers between the Churches of Great Britain and America, is taking place this week, from Monday to Friday, at St. Martin's-in-the-Fields, Trafalgar Square.

At the opening of the Conference on Monday, the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, gave an address on America and the Rest of the World, and said he was not there to justify everything that America had done. He was one of a considerable body of Americans who felt that America had not done what she might have done, and who were hoping and praying for the time to come when her great influence would be more felt in the councils of the world. He was asked to say, before he came over, that the Government of America did not always represent the people. He was an ardent believer in the League of Nations; and a large number of the Republican Party, not to speak of the Democratic Party, were also in favor of her immediate entrance into the World's Court. His prediction was that in a short time

the United States would be an official member of the World's Court. It would be rash, however, to prophesy, but he was sure that in some way or another, ere long, America would be associated with the rest of the world in helping to bring about a better state of affairs. The war had done one good thing for America. It had made her aware of the rest of the world. The press also was changing. The hope lay with the rising generation, and especially with university-trained men. In all the universities there was now the keenest desire for America to participate in every possible way in promoting an ordered and peaceful world.

A correspondent of the *Times*, writing from Constantinople on July 13th, states that the Holy Synod elected on that day as Ecumenical Patriarch Mgr. Basil Georgiades, Metropolitan of Nicea. This election is singularly appropriate in view of the fact that this is the sixteenth centenary year of the Council of Nicea.

The veteran prelate, who has held the see of Nicea for nearly twenty years, is a distinguished doctor of canon law, an eminent liturgiologist, and, it is believed in circles most interested in the election, not distasteful to the Turkish authorities.

The new Patriarch will be known as Basil III.

A CHURCH DEMOLISHED

There is not likely to be any serious regret at the coming demolition of the church of St. Katherine Coleman, in Fenchurch Street, which has been acquired by Lloyd's Register of Shipping, for it has little architectural importance to commend itself to posterity. The living has been united with that of St. Olave's, Hart Street, close by, and the church has been dismantled for some years. There is a churchyard which has always been an open space, and until recently was open for city workers to sit in during the luncheon hour; and though it has been closed, whatever rebuilding may take place, it will in future remain an open space, a small but still pleasant corner in the midst of office buildings. The church was formerly known as All Hallows Coleman Church, and the present building was erected between the years 1739 and 1742. It is of a simple rectangular plan finished in brick, and was described by the officers of the London County Council in their report in 1920 on the proposed demolition of churches as "very dingy." All questions of the future of St. Katherine's were threshed out before the union of the benefices was sanctioned.

GEORGE PARSONS.

DEDICATES EAST ORANGE CHURCH

EAST ORANGE, N. J.—On Sunday, June 21st, the Rt. Rev. E. S. Lines, D.D., Bishop of Newark, dedicated the new St. Agnes Church, East Orange. The occasion also marked the seventh anniversary of the coming to the parish of the rector, the Rev. W. W. S. Hohenschild.

In congratulating the parish on its growth, which has almost doubled its communicants in this period, the Bishop said that "in the Book of Genesis seven years was considered the proper time for the obtaining of a great blessing, and the same period seemed to hold good with St. Agnes' Parish." Within the last year the parish has also built a new rectory. With this enlarged plant St. Agnes plans an outstanding record of service under wise leadership and noble loyalty.

Archbishop Matheson Discusses the Growth of Juvenile Crime

A See House for Niagara—Blessing of Churchyard Flowers—School for Indians

The Living Church News Bureau }
Toronto, July 24, 1925 }

THE ARCHBISHOP OF RUPERT'S LAND, the Most Rev. Samuel P. Matheson, D.D., Primate of the Church of England in Canada, made the following reference to the growth of crime among juveniles in the course of his charge to the Synod of his Diocese:

"There is a question which, to my mind, is becoming too grave not to be investigated as to its probable cause. I refer to the menacing increase in crime among our juvenile population. Comments are being made upon the growing prevalence of this class of crime by Judges of the King's Bench, by Magistrates, by Police Commissions, and by the press of our city and other cities. I was asked, a short time ago, to take the opening prayers of the Convention of the Chief Constables of our Dominion and I listened to a masterly address by one of our judges on the subject of The Field of the Courts in Punishing and Preventing Crime. Over and over again in his remarks he adverted to the serious increase in crime among mere boys. It would occupy too much time to go over the alarming statistics which he gave of the percentage of crimes on the part of mere boys ranging from 10 to 16 years of age. After giving these statistics the judge added these most arresting words: 'Reading these figures in the light of ordinary experience we may safely state that the criminal activities of our male population commence before boys reach their teens and culminate by the time they enter man's estate . . . There are nearly as many criminals between twelve and twenty years of age as between twenty and forty, and more in the four years immediately under twenty than in the sixty years immediately following forty . . . Forty per cent of our male criminals are under twenty years of age.' A judge in Montreal spoke somewhat as follows the other day, 'We used to depict a bandit or robber as a desperado with a dare-devil look on his face, with a knife under his belt, and a gun in his hip pocket. Nowadays we have brought before us as a bandit and a robber with violence, a young boy with a girl's gace.'

"Our own Chief Constable in Winnipeg, Chief Newton, in his annual report for 1924, uses these words: 'The average criminal today is a boy of seventeen or eighteen, at the most either twenty or twenty-one. They are criminals at heart, though just boys in age, and frequently in our court rooms sit girls of even more tender years boasting to their friends and parading themselves in an effort to show how close they can stick to their criminal pals.' The fact, then, in the face of the most reliable evidence of the appalling prevalence of juvenile crime is simply undeniable. The causes assigned for it are various. Some blame the state of modern society, others the failure of our modern system of criminal punishment; others blame the lack of adequate religious teaching and training in our schools, and others cast the blame upon the laxity of home discipline and the relegation by parents of the training of their children to outside agencies. Others put the blame down to the moving pictures and shows which accustom the youthful mind to the practice of evil and make it familiar with crime. Others assign the blame to the books and magazines which are obtainable in some of our bookstalls and which are voraciously read by the young. I am told

that this problem is not local to us in Winnipeg or in Canada, but is being discussed almost everywhere. References to it in the British press are inclined to assign the blame for the increased tendency to crime on the part of young men to the devouring of unwholesome literature more than to anything else. A medical man of very high standing in his profession, in addressing the Associated Booksellers at their annual dinner recently, used the following words: 'There is,' he said, 'a large body of fiction written by young decadents for young decadents which has a tremendous vogue at the present time. It is not necessarily indecent, but it is unsavoury and unwholesome. It is not true to life; it exhibits only an ugly corner and by insisting on that aspect is likely to produce a lamentable effect on the mind of untrained youth. A doctor may not prescribe an infinitesimal grain of morphia for a patient dying of cancer without observing a hundred and one irksome and gratuitous regulations, but you booksellers are allowed to sell as much moral poison to the public as you like with nobody to say you nay.' I am not prepared to allocate the cause to any one thing, so that I am not prepared to encourage a special crusade against any one particular feature of our modern life. For that reason the propriety or usefulness of a reference to the subject at all in a Synod address may be questioned. Why refer to it at all, it may be asked, unless you have some really definite recommendations to make? Well, my reply is this. I refer to it, in the first place, because I feel that it is so serious that no Christian Church can stand aside and see it going on without being concerned about it. In the second place I refer to it because I feel that it is the duty of a Christian Church to do its part in creating a public consciousness of a moral wrong when that wrong is going on. Besides, a Church should not only create wholesome thought, but it should do something. Can we not do something more for the boys of our Church? Can we not, by preaching, and teaching, and visiting, do something to improve the atmosphere of the homes of our people and put more backbone in parents for the training and care for their children? Can we not, as a Church, take measures for joining with specially appointed representatives of other Christian Communions and Social Organizations in the endeavor definitely to locate the chief cause, or causes, of this trouble, and try to remove them, or at all events, lessen them? What I wish to avoid is, going on living in a fool's paradise of indifference or want of knowledge of the causes of the evil, while it, in the meantime, is growing apace according to the clear evidence of those who know."

A SEE HOUSE FOR NIAGARA

Mr. H. B. Witton, of Hamilton, has offered his beautiful residence to the diocese of Niagara to be used as a see house by Bishop Owen. The home of Mr. Witton is one of the finest houses in Hamilton, and is appropriately situated for the purpose for which he offers it. It is a happy augury that at the very beginning of Bishop Owen's episcopate, this earnest of personal regard and satisfaction at his elevation to the episcopate should be extended by a member of his flock. With reference to this generous offer the synod office of the Diocese has issued the following statement:

"The offer of H. B. Witton was considered at a meeting of the finance and investment, and the committee gave instructions to advise Mr. Witton that it appreciates his generosity and the magni-

ficence of the gift, and cannot sufficiently thank him, but it asks further time in which to consider the matter.

"In view of the fact that the present episcopal stipend is inadequate to maintain a residence of this character, it would, of course, be a very happy solution if some other generous-minded member or members of the Church of England in the diocese were to endow the magnificent gift Mr. Witton has offered in order to make it possible for the bishops to be so suitably housed, but for the present the committee has asked Mr. Witton, and he has consented, to give it several months to consider ways and means."

BLESSING OF CHURCHYARD FLOWERS

A very interesting feature of a service held at St. Luke's Church, Winnipeg, was the blessing of the flowers which took place outside on the church grounds. At the close of the morning service, the whole congregation, led by the choir, proceeded to the lawn; the choir taking up their positions directly on the steps of the church house. The organ from the soldiers' chapel, which is a small moveable one, was placed near the choir, and after the singing of a few hymns, appropriate for this occasion, the rector, the Rev. Canon Bertal Heeney, offered prayers to Almighty God for the blessing on the flowers which are now springing up, in which the congregation with bowed heads joined. This service instituted by Canon Heeney has been held annually for a number of years.

SCHOOL FOR INDIANS OF KENORA DISTRICT

A deputation consisting of the Rev. Dr. Westgate, representing the M.S.C.C., the Rev. M. Sanderson, representing the Bishop, and Architect Orr and Indian Agent Captain Edwards, representing the Indian Department, after making inquiries as to suitable sites for a residential school for the Anglican Indians of the Kenora district, and after personal inspection, unanimously decided to recommend a site for the school one and a half miles from Pelican Station and about seven miles west of Sioux Lookout. The property selected contains over 300 acres, of which a small portion is cleared. There is the finest water and plenty of firewood for years to come. The school will be built to accommodate 100 pupils, but will have a capacity for 125. The plans include a principal's residence attached to the main building, and provision is to be made for barns and other necessary buildings. The work will be proceeded with as soon as tenders can be secured. The Commission is now corresponding to obtain the services of a suitable person to be Acting Principal and Inspector of Works while the work of construction is going on, with a view to his ultimate appointment to the Principalship when the school is ready for operation.

GIRLS' FRIENDLY SOCIETY CONFERENCE.

At the formal opening for the season of 1925 of the Girls' Friendly Society Holiday House at Hamilton Beach the service was conducted by Bishop Owen, who spoke of the society which was being celebrated all over the world at this time, of the splendid work that had been done by it in the last fifty years and of his own pleasant personal experience with the G.F.S., and asked for the prayers of its members in the new and untried paths he had just entered upon. Miss Ridley, President of the Niagara Council, paid a very high tribute to the founder of Holiday House, Miss Swansee, who, two weeks ago, had been called to her rest. A song of thanksgiving for all who had worked be-

fore us and who had passed on was sung very beautifully by Miss Burgess of Christ Church Cathedral Choir. Delegates were present from the dioceses of Huron, Toronto, and Niagara.

In the evening the members from London, Ontario, put on a pageant representing the Spirit of the G.F.S., in Girlhood and Womanhood, which was followed by a recitation entitled, *The Village Dress-maker*, and a demonstration by the same members of an Ideal G.F.S. Meeting, from which emanated some excellent suggestions for the successful running of a branch. A recitation by a Toronto member brought the evening to a close.

Sunday began with a corporate communion at eight o'clock at the Beach Church, and, at eleven, the delegates attended service at Christ Church Cathedral, at which special hymns were sung and special prayers of thanksgiving were offered. At three o'clock a members' conference was held, led by Miss Etta Aldredd, of Holy Trinity Branch, Toronto. The conference opened with a hymn and the members' prayer and papers were read from Toronto members on *A Member's Duty to the Newcomer*, and *A Member's Duty to her Branch*. A discussion followed and many suggestions were made whereby a branch would develop and extend its work.

TORONTO-NIAGARA SUMMER SCHOOL

The Toronto-Niagara Summer School held this month marked another forward step in the history of this undertaking under the joint auspices of the two dioceses.

The addresses of the various speakers were most inspiring and helpful. The courses given by Miss Cartwright, the Rev. Dr. Seager, the Rev. R. A. Armstrong, and the Rev. E. G. Burges Browne, were attended by enthusiastic audiences, and much of the success of the school was due to the splendid handling of their respective subjects.

Each evening closed with a devotional address by the Rev. Canon Hedley, which will be long remembered by many members of the school. One hundred and forty-four registrations were made.

The Bishops of both Dioceses were present and gave two important addresses at the open air evening sessions, both of which were very helpful.

MISCELLANEOUS NEWS ITEMS

The Bishop of Keewatin sailed from Montreal for Hudson Bay, where, on the Northwest Coast, the Bishop will be able to visit Fort Churchill and York Factory and gradually work his way down to Nelson and so on by the central and southern parts of his diocese back to his see city of Kenora, where he is expected some time in September.

The Bishop of Quebec consecrated the new Church of St. Stephen, Grand Mere, in the presence of about 300 parishioners and a large number of the clergy of the diocese.

The Church of St. Mary Magdalene, Picton, Ontario, which is nearly 100 years old, is being restored, generous contributions having been made by some of the oldest families of the town for its preservation.

The Rev. S. B. Wright, who has, for three years, been on the staff of Grace Church, Toronto, has been appointed to the newly formed parish of Woodbine Heights.

The Rev. Elton Scott, son of the Ven. Archdeacon F. G. Scott, of Quebec, has been appointed assistant to the Rev. W. H. Davidson, rector of the Church of St.

John the Evangelist, Montreal, and will take up his duties in September.

The Rev. Canon Shatford was recently presented by his congregation at the Church of St. James the Apostle, Montreal, with a motor car, and an illuminated address.

The Centenary Fund of St. George's Cathedral, Kingston, has now reached the sum of \$20,000.

Celebration of the second anniversary of the Winnipeg Church Army Hostel was marked by a reception at the headquarters of the organization, 56 Smith St., Winnipeg. Guests were received by Captain Thomas Smith and Mrs. Smith, the Rev. Canon Loucks, rural dean of Winnipeg, offered prayer and delivered an address of welcome. The hostel, which is operated by the Church Army, is designed to give service to boys from overseas. At its new headquarters it has accommodation for 25 boys and the staff.

A commemoration service synchronizing with the unveiling in York Minster, England, of a memorial to the heroic women who gave up their lives in the Great War, by the Duchess of York, was held in Christ Church Cathedral, Ottawa, two of whose daughters, Misses N. K. Gallaher and Jean Templeman, are among the list commemorated. The Rev. C. G. Hepburn, M. C., delivered a short address.

FOURTH OF JULY IN JERUSALEM

JERUSALEM—At St. George's Cathedral in Jerusalem special services were held to celebrate American Independence Day. Choral Evensong on July 3d was sung by the Rev. C. T. Bridgeman, American chaplain, the American Consul reading the First Lesson, and the director of the Jerusalem Y. M. C. A., the Second. A beautiful fair linen given to the Cathedral by the Altar Guild of the Church of St. Mary the Virgin, New York, was blessed at this service, and a grant of American Prayer Books from the New York Bible and Prayer Book Society had their first use.

A stranger in the congregation would hardly have guessed that the hearty and excellent singing of America, and the Battle Hymn of the Republic was by a choir of Greek Orthodox Arab boys and the English masters of St. George's School, with but one American among them, Mr. Edward Blatchford of the Near East Relief. The American congregation joined with equal spirit in singing *God Save the King* at the conclusion of the service. As Mr. Bridgeman pointed out in his address, British and Americans in the Holy Land feel that they stand shoulder to shoulder as representatives of a common Anglo-American civilization.

On the Fourth of July Bishop MacInnes celebrated the Holy Communion, according to the American rite. The American community and representatives of the British community were invited to both services, and the attendance indicated that they will become valued additions to the list of special annual services of the Cathedral. The offerings were given to the Near East Relief.

A note in the *Cathedral Leaflet* says:

"The Cathedral, through the addition to its staff of an American Chaplain, would express its desire to minister to any members of the American Episcopal Church resident or traveling in the Holy Land, and at the same time its willingness to be of service to members of other American Churches who find themselves without a Church home here."

A Marble Pilgrim Pavement for the New York Cathedral

Ancient Stones Under Trinity Church—Strife at Russian Cathedral—The Attractiveness of Cleanliness

The Living Church News Bureau
New York, July 31, 1925

ONE OF THE INTERESTING FEATURES OF the building of the nave of the Cathedral of St. John the Divine, New York, will be its marble pavement. The cost is estimated at \$100,000. To raise this amount the Laymen's Club holds itself responsible and has adopted a plan that will have a very wide appeal. It is suggesting that the thousands who visit the Cathedral be given an opportunity to participate in the construction of this great House of God. To that end the vast floor space has been divided into twenty thousand sections, each section to be taken by a visitor to the Cathedral, usually as a memorial. It is reported that this opportunity has been welcomed and that a considerable number of the sections already have been taken. A chart in the Cathedral vestibule shows this in detail and indicates the parts that have been taken. A section is so set apart by the payment of five dollars.

ANCIENT STONES UNDER TRINITY CHURCH

Subway construction under old Trinity Church, at Broadway and Wall Street, had so affected the foundations of the structure that an elaborate underpinning was required, at a cost of \$130,000. That work has just been completed and the venerable and much-loved church is now as secure as ever. During the digging there were unearthed some ice-worn stones which the engineer in charge of the work states were deposited some forty thousand years ago, perhaps during the second glacial period. On the condition of the building, he says further that the foundations of the western front, away from the subway borings, were found in excellent shape. The only weakness in the footings of the church was due to the use of lime mortar, as Portland cement was not known at the time of the construction. The foundation walls are from three to six feet thick and are generally strong and sound.

THE ATTRACTIVENESS OF CLEANLINESS

One day last week lower Broadway thought it had discovered something new. Groups gathered outside the fence of old St. Paul's Chapel at Vesey Street and gazed at the shining, quaintly-worded plaque affixed to the front of the church. This, they learned, was "to transmit to posterity a grateful remembrance of the patriotism, conduct, and enterprize of Major General Richard Montgomery, who after a series of successes amidst the most discouraging Difficulties Fell in the attack on Quebec, 31st. Decembr., 1775." It happens, however, that the only new feature of the memorial is its cleanliness. It had just been scoured, this plaque which has adorned St. Paul's for 124 years.

STRIFE AT RUSSIAN CATHEDRAL

The New York daily papers have devoted a large amount of space, during the past few weeks, to the situation prevailing at the Russian Cathedral of St. Nicholas, 15 East 97th Street. Two factions are striving for possession of the

Cathedral. On July 1st Archbishop Platon Rodzestvensky was ejected from the Cathedral by the leaders of the opposing faction who render their allegiance to Bishop Adam Phillipovsky. It is claimed by the latter that Archbishop Platon is but a visitor in this country, and has no legal right to occupy the Cathedral as his church and that he (Bishop Adam) will not surrender the property until the Patriarch in Russia has sent a Bishop acceptable to both parties. During all this trouble the papers have carried amazing headlines. Today's *Times* says: "Russian Bishop Due To Go To Jail Today." The Supreme Court has ruled that Bishop Adam, judged guilty of contempt in the ousting of Archbishop Platon, must vacate in favor of the latter or be sentenced to thirty days in jail. Feeling has been so tense between the factions that police have been stationed in the Cathedral on recent Sundays to prevent disorder. Certainly the sympathy of all Churchmen goes out to their brethren of the Russian Cathedral congregation, with the fervent hope that the near future will see an adjustment of the present disgraceful situation which will be satisfactory to both the existing factions.

HOLY WATER STOUPS AT ST. MARY'S

There have recently been placed in the Church of St. Mary the Virgin, 139 West

46th Street, four stoups for holy water. These have been affixed to the wall at the back, or "west" end of the nave, two at the main entrance and one each by the smaller doors. They were made in New York and are of Botticini marble. There are at least three other churches of the American rite in Greater New York similarly fitted: Corpus Christi, West 69th Street, St. Ignatius', West 87th Street, and St. Paul's, Clinton Street, Brooklyn.

One of the staff at St. Mary's reports that their extensive display of tracts and booklets is receiving much attention and that in some weeks as much as \$50 is received from the sale of these.

PERSONAL NEWS

On Sunday, August 2nd, the preacher at Grace Church is the Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow.

On Sunday, August 9th, the following preachers are scheduled: at the Cathedral, Bishop Cook of Delaware; at Trinity Church, Dr. Mercer, of Toronto; at St. Thomas' Church, Bishop Mann, of Pittsburgh; at St. Bartholomew's, Bishop Johnson, of Missouri; at the Incarnation, the Rev. F. J. Clark of the Church Missions House.

The Rev. Dr. H. P. Silver, rector of the Church of the Incarnation, is spending the summer months in England, Holland, and France, and will return to his parish in September.

The Ven. Grant Knauff, Archdeacon of West Florida, is officiating, during his vacation, at Trinity Chapel, West 25th Street.

The New Chicago Union Station Includes Chapel for Travellers

Bishop Anderson Recovering—A Fortunate Investment—Improves Land Holdings

The Living Church News Bureau
Chicago, August 1, 1925

ONE OF THE MOST INTERESTING FEATURES in the new Union Station, which has recently been formally opened in Chicago, is the chapel. It is a most convenient addition, and is very necessary in a great terminal, where many occasional services, especially burial services must be held, and where the bodies of the dead in transit may reverently be cared for. Here too in the chapel one may come to pray who has a long time to wait between trains.

In architecture and utility the new station is one of the most impressive in the world and is an important factor in the Chicago "City Beautiful" plan. In size the station ranks, it is said, among the three largest passenger terminals in America. To serve the needs of the traveler best, the ticket office, the train concourse and platforms, the waiting rooms, the baggage rooms, and the shops are all on one level, being so arranged that steps and time are everywhere saved.

BISHOP ANDERSON RECOVERING

It will be remembered that, at the end of Lent, Bishop Anderson was taken ill and went up to his summer home at Phelps, Wisconsin, for rest. Unfortunately, while there, the Bishop had a fall and injured his leg, and a slight infection set in. For six weeks he has been under treatment at St. Luke's Hospital, Chicago,

and was discharged as cured on July 24th. The Bishop has returned to his summer home, and it is hoped that he will be quite well and strong again by fall.

A FORTUNATE INVESTMENT

About twenty years ago the organized mission of St. Simon bought the corner lot at Leland and Racine Avenues, with a frontage of 113 feet, for what seemed to the members of the mission a very large sum, \$11,300. As usual, most of this amount was contributed by the Women's Guild. Some day the fascinating story of what the women's guilds have done in the building up of the Church will be fittingly told. Their work in planting the Church in the Middle West and of continuing its support has been really phenomenal. St. Simon's is a typical example. The land, the present church building, and the parish house are all chiefly the result of the work of devoted women who have served continuously for over twenty years.

This mission was begun shortly after the Elevated established its terminal at Wilson Avenue, and the district has had a marvellous growth, unique in Chicago's development. St. Simon's grew rapidly, and, in ten years' time, became a parish with 500 communicants. Then the district began to change. What had once been a desirable and attractive residential section became undersirable.

The Wilson Avenue district is one of the many cities that go to make up the larger city. With the other sections, it has its peculiar characteristics. There is literally no night there. The highways are all "great white ways" at night. The

streets are crowded at all hours with pleasure seekers. The number of crimes committed in the neighborhood is appalling. If ever the church was needed in a district it is here. Fortunately St. Simon's is well situated so as to meet the needs of this community.

The property of the church is so valuable that recently more than \$200,000 was offered to the congregation for the corner lot bought twenty years ago. The rector, the Rev. L. C. Ferguson, and his people have, however, bravely decided to retain this property and to complete the building of the nave of the church at an early date. The cost of this work is very great and, to meet it, the parish will make use of an investment. Two years ago the vestry purchased a three story apartment building on Dover Avenue. One of the apartments is used as a rectory, and the income of the other two is placed in the building fund of the parish. This investment has proved very profitable, and the value of the apartment building, like that of the church, has greatly increased. Plans are now being made for financing the building of the church in the sum of \$200,000. There are 500 communicants and more than 600 baptized persons upon its rolls at the present time.

IMPROVES LAND HOLDINGS

St. Luke's Parish, Evanston, the Rev. Dr. George Craig Stewart, rector, has just purchased a valuable piece of property on Judson Avenue, adjoining the present rectory site on the south and the parish house on the east, thus squaring out the parish holdings, and providing for future development. The entire cost, \$20,000, was subscribed in a few days to prevent the encroachment of a projected apartment building. St. Luke's now has a frontage of 161 feet on Hinman Avenue, 105 feet on Judson Avenue, and 360 feet on Lee Street. H. B. GWYN.

THE SHOSHONE SUN DANCE

WIND RIVER, WIS.—The Shoshone Sun Dance was held on the Wind River reservation July 24th to 27th. Mr. Oliver Hower, superintendent of St. Michael's Mission, was requested by the Shoshone tribal council to ask a special blessing on the dancers at sundown on the second day. One of the old chieftains said to him:

"Your way of worship is not like our tribal way, but we do not pray to the sun nor dance to the sun, or to this fire, or to these colored poles, but we pray to the same Great Father you pray to."

Mr. Hower's prayer was as follows:

"Almighty and everlasting God, Thou art our Father and we are all Thy children. We come to Thee at the close of this day, knowing that Thou art ever present and with us. We thank Thee for blessings bestowed on our fathers and our fathers' fathers in times past. We hunger and thirst to know Thee better and we want to be filled with a desire to know and to do Thy holy will. Grant to us, our Father, the fulfillment of every worthy desire. Bless and strengthen us in our afflictions. Make us strong and unselfish in our service to each other. Speed the day when our fellowship may be as inclusive as is Thy love for us. And now, our Father, we pray Thy especial blessing upon these Thy Indian children who are having part in this ancient tribal ceremony, and help us white people to be ever conscious of Thy loving presence. Visit with Thy healing spirit our diseased eyes, open our deaf ears, feed the hungry, and may we run the race of life and be not weary. These blessings we ask in Thy holy Name. Amen."

Third Province to Send Out Educational Field Secretaries

Suggested Lines of Usefulness

The Living Church News Bureau
Washington, August 1, 1925

THE PROVINCIAL COMMISSION ON RELIGIOUS Education of the Province of Washington has adopted the plan of temporary regional field secretaries in its efforts to assist diocesan authorities in solving their educational problems. Bishops and educational executives have been asked to send to the Rt. Rev. R. E. L. Strider, D.D., Bishop Coadjutor of West Virginia, the President of the Board, their requests for the services of part time workers, stating specifically the kind of work they wish performed.

For a number of years, the Board of Religious Education of the Third Province employed one or more permanent field secretaries. From time to time special tasks have been taken in hand by these men, and brought to a more or less successful conclusion. The work of the late Rev. Frederick Gardiner, DD., in the colleges and boarding schools of the Province will not soon be forgotten. The late Rev. S. U. Mitman, Ph.D., another field secretary, did much for the pedagogical training of candidates for the ministry and for raising the standard of theological education. The Rev. James Lawrence Ware, the last field secretary, visited every part of the Province, holding training classes and coaching instructions for teachers of both the Christian Nurture System and the American Church Sunday School Series of Lessons.

Since the resignation of Mr. Ware the office has been vacant. The Commission, through its executive committee, has been considering carefully the question of the appointment of a successor. The committee has finally come to the conclusion that, for the present at least, the work of the Commission can best be accomplished by sending experts in various lines to different dioceses for periods of weeks at the request of the diocesan authorities.

The purpose of the Provincial Commission is not to supplant the educational boards or departments of the various dioceses, nor to control them, but to assist them by bringing in trained or experienced leaders to advise in the solution of problems. Particularly it is the duty of the Commission, working through its various standing committees, to collate information from all sources and so to build up a mass of information gleaned from experiences in all parts of the field, and to disseminate this information for the guidance of other workers. But, because the members of the Commission are all persons fully occupied with parish and diocesan work, the Commission is able of itself to do little more than keep the whole field under constant supervision. Specific work must be accomplished by trained workers giving for brief periods all their time to the task. Such workers can be secured and will be salaried and sent out by the Commission upon application from the proper authority.

SUGGESTED LINES OF USEFULNESS

In its circular the Commission notes the following as lines along which temporary field workers may be of use:

- (a) Sunday School organization, especially in rural localities.

- (b) Organization of teacher training facilities, especially in centers of population.
- (c) Introduction of systems of lesson work in Church Sunday schools, and coaching in their use.
- (d) One-day institutes, inspirational and instructional, for clergymen and teachers residing in a neighborhood.
- (e) Introducing the program of the Church School Service League.
- (f) Work among Young People, particularly in organizing branches of the Young People's Service League.
- (g) Organizing in colleges and universities Episcopalian Clubs, or units of the National Student Council.
- (h) Coöperating with the authorities of secular Boarding Schools for the introduction of religious instruction and devotions.
- (i) Creating a sentiment in favor of, and planning for, Weekday Religious Instruction of public school pupils.
- (j) Recruiting for the Ministry of the Church.
- (k) Organization of adult classes for instruction in Church matters.
- (l) The use of religious drama.

GENERAL CONVENTION PREACHERS

NEW ORLEANS, LA.—Clergymen and parishes in the vicinity of New Orleans, desiring the assistance of the Committee on Ministerial Supply in securing preachers on the Sundays during the General Convention, are asked to communicate with the Rev. Alfred R. Berkeley, Saluda, N. C., as soon as possible.

The assignments for the New Orleans churches have been completed, and many appointments made for nearby parishes.

TO REPRESENT KYOTO

TOKYO, JAPAN.—The Rev. Irvin H. Correll, D.D., has been selected to represent the Missionary District of Kyoto in the General Convention that meets in New Orleans this fall. Dr. and Mrs. Correll will leave Tokyo on September 16th, so as to reach New Orleans in time for the Convention. He states that, in consequence of the pressing needs of the growing work of the Church in Japan, he is not able to leave earlier.

Dr. and Mrs. Correll are rounding out the fifty-second year of service in Japan, as it was just fifty-two years ago on the 30th of June that they arrived in the country that has proved of such interest to them.

DEAN MASSIE INJURED

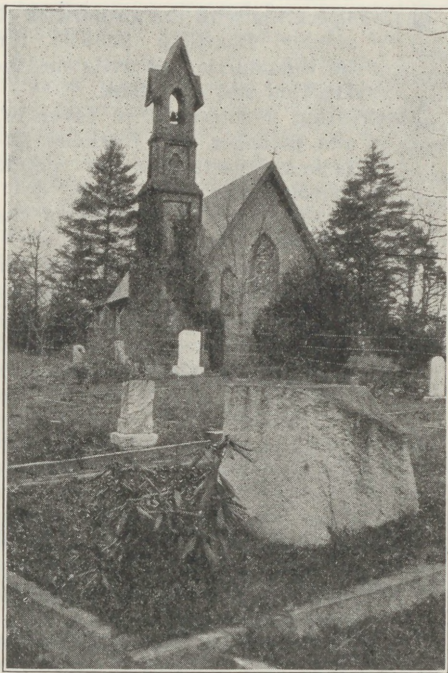
LEXINGTON, KY.—The Very Rev. R. K. Massie, D.D., Dean of Christ Church Cathedral, Lexington, is convalescing from an injury sustained while away on his vacation.

While in the locker room of the club house of the Woodbury Forest Inn, Orange, Va., the Dean slipped on the wet tiling and fell, striking his head violently against the hard floor. It is hoped that he will soon recover from the effects of his injury.

"BILL NYE" ANNIVERSARY

FLETCHER, N. C.—Elaborate plans are now under way for the celebration in memory of Edgar Wilson Nye (Bill Nye) the great American humorist, at old historic Calvary Church at Fletcher, close to Asheville, N. C., in the Diocese of Western North Carolina. The celebration will begin on Sunday, August 23d, with the Edgar Wilson Nye memorial service, when special soloists, orchestra, and speakers will be parts of the order of service. The Rev. Clarence Stuart McClellan, Jr., the rector of the old church, will preach on The Place of Humor in Religion. In the afternoon there will be a mid-summer music festival on the church lawn and conducted by Professor George E. Hurt of Asheville.

On Monday evening at Calvary rectory, from nine until eleven o'clock there will be a public reception to the members of the Nye family, who are to attend the celebration.



CALVARY CHURCH, FLETCHER, N. C.
Showing grave of Edgar Wilson Nye, "Bill Nye," in the foreground.

Tuesday, August 25th, the seventy-fifth anniversary of the birth of Bill Nye at Shirley, Maine, will be marked by very interesting programs at the church, in the churchyard, and at his old home, Buck Shoals, near Arden. Then the handsome granite monument with tablet to Nye, the Nye Memorial Window in the church, the boulder with tablet at his grave in the churchyard, the Memorial Flag Staff, the gift of Asheville, and the Nye Memorial Shelter by the roadside, will be dedicated with appropriate ceremonies. Following the programs at the church there will be a reception and program at Buck Shoals.

Edgar Wilson Nye was a loyal member of Calvary Church for many years. His wife was organist in the old church, and the family were deeply interested in the work of the church at Fletcher. These facts, combined with the facts that near this church Nye lived and died and was interred, and that his fame as an American humorist is assured, make the coming celebration most fitting.

Messages from President Coolidge and the Governors of Maine, North Carolina, New York, Wisconsin, and Wyoming, states with which Bill Nye was associated, are expected to be read at the Nye Celebration.

Old Calvary Church was built in 1859 and, during the Civil War, was used by the Confederate troops as a barracks. It is one of the oldest and most beautiful churches in North Carolina.

Recently electricity has been installed in the church, the building entirely equipped with new fixtures and this month the interior of the church will be redecorated, a heating plant placed, and the fund for the new organ with electric chimes and harp will be started. It is hoped to have the new organ by Easter, 1926.

The Church school of Calvary Church is rapidly increasing its membership until it now numbers 100 pupils, from 33 pupils last October. The morning congregations are increasing in numbers and interest and at the "special services," which are designed especially for the community, and have community interests for their themes the congregation numbers anywhere from 500 to 1,000 persons.

The various parish organizations are active and the old parish is showing splendid progress both materially and spiritually.

JAPANESE STATESMAN ON INTERNATIONAL RELATIONS

CHAUTAUQUA, N. Y.—Speaking at Chautauqua, on July 23rd, at a conference under the auspices of the Commission on International Justice and Goodwill of the Federal Council of Churches, Count Michimasa Soyeshima, of Japan, said:

"International courtesy will create bonds of amity between nations and will be the best guarantee of the peace of the world.

"There cannot be such a thing as armed peace, which is an anachronism. You may have it for a few years, but it is always a prelude to an armed conflict. 'History repeats itself,' and if that is a fact and if the Powers go on arming as they are doing today there will be another world war, which will be followed by a world revolution and civilization will come to end. Is it not then about time for the Churches of Christ of the world to cry out in unison and with an unmistakable voice, 'Go ye and preach to all nations, urging them not only to limit their armament but also to disarm their minds.'"

Dealing with the Japanese exclusion question he said in part:

"I am not going to dispute the right of the American people to exclude not only the colored peoples but also all the peoples of the world from entering their country as immigrants. The immigration question, as far as American is concerned, is a purely domestic one; and, therefore, if she thinks that the time has now come when the colored races should be excluded, she is perfectly justified in doing so, and no one disputes her right.

"If ten years hence, America decides to permit no fresh immigration even of white peoples no country can protest against her decision. No country has indeed been more considerate towards immigrants than America.

"Australia is a large country with a very small population, but there is no denying the fact that they do not want even immigrants from their mother country to enter their sparsely populated land.

"Since 1820, the United States of America has allowed no fewer than 35,000,000 foreigners—many of them a very undesirable sort—to enter the country as immigrants and of this number no fewer than 10,000,000 came during the last fifteen years. It is, therefore, perfectly natural that she should have become alarmed at this tremendous increase in her population and should have passed the Quota Act.

"On the quota basis, Japan would have

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been allowed the entry of 146 immigrants per annum.

"Admitting that Japanese immigrants undersell their white competitors and that they are clannish and unassimilable, what harm can a contingent of 146 men do in a population of over a hundred millions?

"In ten years it will be only 1,460, and in a hundred years it will be 14,600, without of course taking into consideration the natural increase of population. By that time the population of the United States will have nearly trebled, so that it will be but a drop of water in the ocean.

"On the other hand, what will Japan gain by sending 146 immigrants per annum when her population increases at the rate of 600,000 souls per annum? Nothing. Even if Japan were allowed to send 1,460 or 14,600, that would not solve the problem of her population.

"Why then does she make so much fuss about this matter? Simply because the Japanese are highly susceptible people, and feel very keenly any insult, especially if they think that it has been deliberately given. As St. Francis Xavier says, 'Honor with them is placed above everything else. They never bear an insult either in word or deed.'

"And with regard to the recent exclusion law, a section of the people feel that it is a studied insult, for they cannot discover how an annual entry of 146 Japanese will be a menace to the political of economic life of your country. 'America,' they say, 'forced Japan to open her door. America has sent thousands of missionaries to the Far East during the last fifty years in order to preach the teachings of Jesus Christ unfolded in the Bible. America has decided to exclude Japanese simply because we are colored, but color is only skin deep. Where is their justice and right?' Writing in the same letter from which I have quoted, St. Francis Xavier says, 'The Japanese listen willingly to things consonant to nature and reason.'

"Japan has assimilated Confucianism and Buddhism and would have assimilated Christianity also, had not the Portuguese missionaries who followed Xavier carried on all sorts of political intrigues. The Japanese have always been very grateful to Commodore Perry for having opened her door, for when she awoke from her sleep of centuries she found that her very existence as a nation was in imminent danger. It was the advent of Perry which woke her up just in time and therefore it has endeared his memory to the hearts of the Japanese.

"The speedy action of your Ambassador Wood in giving relief to sufferers from the recent great earthquake has endeared also his memory to the hearts of many Japanese, and therefore when he left Japan soon after the Exclusion Act had been passed he was given a national send-off. Before the passing of the unfortunate law, Japan was fast becoming Americanized; but now there is a strong reaction and there is no denying the fact that our jingoes—who are fortunately numerically quite negligible—talk of war with America.

"This is a matter sincerely to be regretted, for from the conclusion of the Washington Conference to the passing of the anti-Japanese law even the jingoes were beginning to disabuse their minds; but now they are again looking towards you with clenched fists. They will not be able to do much, for they are a nonentity in the affairs of the nation, but if the unfortunate and discriminatory law is repealed, even they will not only draw in their horns but hail you as the champion of justice and right, and of any other nice words which they find in their dictionary.

"There are jingoes in every country; but on the whole they are simple-minded almost to the point of being stupid, and a graceful act or a courteous deed will easily persuade them to alter their tactics.

"I hope and pray that you who are all influential people here in America will leave no stone unturned to see that proper international courtesy is shown to Japan, who but a few years ago was your ally and fought hand in hand with you for the great common cause."

INSTITUTE OF PACIFIC RELATIONS

HONOLULU, HAWAII—The first meeting of the Institute of Pacific Relations, a great international "adventure in friendship," was held in Honolulu from July 1st to the 15th. The following report of the meeting is sent to THE LIVING CHURCH by the Rev. H. H. Gowen, D.D., of the University of Washington, one who attended the Institute.

"It will be remembered that this project has been maturing for some five years. It was first intended to have it in the form of an International Y.M.C.A. Conference. Later it was determined to broaden the scope of the gathering to include a wider range of political, economic, social, educational, and religious subjects. By 1924 this idea had definitely crystallized into that of a Pacific Conference to which should be invited representatives of all countries bordering upon the Pacific. The groups were to be unofficial, groups rather than delegations, and so answerable to no government or society, but assembled together to think aloud on problems whose solution the world is urgently demanding.

"These groups, though not in all cases complete, and lacking rather conspicuously membership on the commercial side, were, to a most unexpected degree, really representative. Continental United States sent the largest number, 28; Canada only 6; China sent 13, a group of fluent, up-to-date advocates of the new national consciousness; Japan had 19, including several men of remarkable brilliance; New Zealand sent 11 and Australia 6; the Philippines were represented by 3 and Korea by 6; Hawaii had 16 in her accredited group; and there were several delegates at large who had travelled half way across the globe to be present. The chosen president of the whole body was Dr. R. L. Wilbur, President of Stanford University.

"The method adopted for discussion was exceedingly elastic. There was a general forum of all members, closed to the public, for the discussion of the separate issues. These issues were then further threshed out by smaller groups in Round Table Conferences and reported back. There were also afternoon lectures by Institute members in the city on subjects of popular interest. Lastly, there were evening meetings, also open to the public, at which particular subjects were treated by selected speakers.

"It would be impossible here to describe the discussions themselves, but, by way of summary, it may be said that three or four things came out in the general findings as of outstanding importance. One of the great revelations was that of the new national consciousness in China. It was plain that China considers herself as henceforth independent of foreign tutelage or control. It was not always obvious that she was duly sensible of her own responsibility for present ills. It was generally clear that the claim to race superiority on the part of any one section of humanity was no longer to remain unchallenged. It was again very clear that the whole subject of Immigration needs to be studied very carefully and that a better basis for legislation be found than exists at present. It is no longer tolerable that one portion of mankind may maintain the inalienable right to change residence and allegiance while denying this right to other races. Another important finding was as to the very unsatisfactory character of the present channels of pub-

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licity between nations. As Dr. Wilbur put it, indifference, broken only by newspaper scare-heads, is no satisfactory substitute for authentic information. Once again, it was clear that, while much might be accomplished by political readjustments, by extension of commercial intercourse, and by progress in education, the spirit of religion must in the long run, be relied upon to furnish a proper solution for the problems that are, at present, dividing mankind.

"If it be asked what was actually accomplished at the Conference, the reply is that personal contacts were established which are bound to be helpful in the future; that much uninformed idealism and much uninspired information was fused in practical fashion; that the Institute is likely to become a permanent thing, holding its conferences once a year and carrying on much valuable investigation in between.

"Above all, men have been encouraged to study preparedness for peace as others have studied preparedness for war. It was fitting that such an effort should have had its setting at the 'Crossroads of the Pacific,' on the campus of Punahou, 'the new spring,' and supported by the generous hospitality of a city in which twenty different races live together in peace and harmony."

CONSECRATION OF DR. WING

CHATTANOOGA, TENN.—The consecration of the Rev. John D. Wing, D.D., to be Bishop Coadjutor of Southern Florida is tentatively fixed for September 29th, the festival of St. Michael and All Angels' Day, at St. Paul's Church, Chattanooga, Tenn.

NEW HAMPSHIRE SUMMER SERVICES

CONCORD, N. H.—The Bishop of New Hampshire the Rt. Rev. Edward M. Parker, D.D., has drawn up a list of services held at the various churches during the summer months in his Diocese and has had it printed for distribution to persons touring the state. The Bishop states that he hopes "that it will be of use to people from out of the Diocese and also to those of our own people who may plan Sunday trips away from home and who would be glad to include in such trip attendance at the regular Sunday worship of the Church."

Copies of the list may be obtained from the Rev. L. F. Piper, 37 Washington St., Concord, N. H.

THE COHASSET CARILLON CONCERTS

COHASSET, MASS.—Through the generosity of Mrs. Hugh Bancroft, the donor of the carillon in St. Stephen's Church, Cohasset, arrangements have been made for M. Kamiel Lefevere to remain in Cohasset during the month of August. As is well known M. Lefevere is one of the great masters of his art and plays at Malines Cathedral.

During August the concerts will be given on Sunday afternoons from 3 to 4 o'clock, and on Tuesday evenings from 8:30 to 9:30 o'clock. On Sunday mornings M. Lefevere will play the carillon for fifteen minutes before and for the same length of time after the 11 o'clock service.

On Sunday, August 23d, and on Tuesday, August 25th, there will be "request" programs and people are invited to send suggestions for these two concerts to M. Lefevere at Cohasset.

In order to remain in Cohasset during

August, M. Lefevere has given up engagements at Malines, Bruges, and Ghent. This fact may help lovers of music to realize the great privilege they can enjoy.

The Rev. Charles C. Wilson, rector of St. Stephen's, wishes to say that it will be a pleasure to him to be of any possible assistance to any of the clergy who visit Cohasset to hear this music.

COLORED CHURCHMEN OF UPPER SOUTH CAROLINA

COLUMBIA, S. C.—The third annual Council of the Colored Churchmen of the Diocese of Upper South Carolina convened in St. Anne's Church, New Brookland, on Friday night, July 17th. At this time a pageant was presented, under the auspices of the Woman's Auxiliary.

The business sessions of the Council and of the Woman's Auxiliary were held on Saturday, the Bishop of the Diocese, the Rt. Rev. Kirkman G. Finlay, D.D., presiding over the sessions. Assisting him were the Rt. Rev. Henry B. Delany, D.D., the Suffragan Bishop of North Carolina, and the Ven. J. B. Elliott, the Archdeacon of the Colored Work of the Diocese. The Rev. T. T. Pollard, rector of St. Mary's Church, Columbia, was the secretary of the Council. Great interest was manifested in the reports from the field, which showed the work growing and accomplishing much.

On Sunday morning James B. Brown was ordained to the diaconate. He is a graduate of the Bishop Payne Divinity School and is the first colored man to be ordained to the diaconate since the diocese of Upper South Carolina was erected.

As is the custom of the colored Churchmen, the Council and the Woman's Auxiliary held both joint and separate sessions. At the business session of the Woman's Auxiliary, the speakers were Mrs. James R. Cain, the Diocesan President of the White Branch of the Auxiliary, and Mrs. Wm. P. Cornell, during whose Presidency the colored branch was organized. Mrs. Cain spoke on What it Means to be a Woman of the Auxiliary, and Mrs. Cornell spoke on the Newly Acquired Responsibility of Racial Branches of the Auxiliary in their Representation at the Triennial Meetings of the National Auxiliary, and on The Message of the National Executive Board.

At the joint session of the Council and

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the Auxiliary, Mrs. T. T. Pollard, the President of the Branch, presented a most able address on the work accomplished during the past year by the colored Branch, and followed this report with a statement of her ideal for her women.

Mrs. Pollard will represent the Upper South Carolina Colored Branch of the Woman's Auxiliary to the National Council of the Church at the General Convention.

IOWA GIRLS' FRIENDLY CONFERENCE

DAVENPORT, IOWA—The second annual diocesan conference of the Girls' Friendly Society in the Diocese of Iowa was held at Lake Okoboji from July 18th to the 25th, with Miss May Case Marsh, National Extension Secretary, as leader.

The total number enrolled was 121. Bishop Morrison, Bishop Longley, the Rev. Robert S. Flockhart, the Rev. J. E. Ryerson, the Rev. L. T. Weeks, Ph.D., and the Rev. William E. Morrow were the guests of the conference.

The mornings of the conference were spent in class work with Miss Marsh, who gave two courses, one on the Girls' Friendly Society, and the other on Leadership. Mrs. L. A. Jones, of Iowa Falls, diocesan president of the Woman's Auxiliary, gave an address on the possible co-operation between the Auxiliary and the G. F. S. The Rev. Dr. Weeks and the Rev. Mr. Flockhart had charge of the recreational activities, and the Rev. Mr. Ryerson was the special preacher at the Sunday morning service, which was held on the lawn of Bemis Lodge, overlooking the lake.

Mrs. R. A. Zwemer, president of the society in Iowa, presided at two meetings of the diocesan council that were held during the conference. Plans are already under way for a third conference to be held next year.

THE BROTHERHOOD IN THE SOUTH

SEWANEE, TENN.—Progress is being made in the work of the Brotherhood of St. Andrew in the Province of Sewanee, according to a report recently made by field secretary, Leon C. Palmer, in which the following items are noted:

Tarboro, N. C. An Advanced Junior Chapter organized by the rector of Calvary Church, the Rev. Bertram E. Brown. Meetings are being held regularly and good work done.

Charleston, S. C. The Junior Chapter in St. Luke's parish has grown so that it has become necessary to divide into two sections. There is also a young men's group organized separately, and a Senior Chapter which is steadily at work.

Buntyn, Tenn. A fine group of older boys and young men has been organized at St. John's Church, with Mr. Palmer Farnsworth as leader.

Beaufort, S. C. A Senior Chapter has been organized in St. Helena's Church.

Savannah, Ga. Two boys' classes in the Sunday School of St. John's Church recently joined in organizing a Junior Chapter, with the rector, the Rev. Aimison Jonnard, as leader. A tentative organization for a Senior Chapter was formed, with Mr. Varnedoe Hancock as director.

Thomasville, Ga. On short notice four men met together with the field secretary and organized a Senior Chapter, with Mr. O. C. Harvey as director and Mr. J. V. Hawthorne secretary. Plans were made for enlarging the membership.

Eutaw, Ala. At a Conference called by the rector of St. Stephen's Church, the Rev. S. D. Palmer, a Senior Chapter was organized and Judge B. B. Barnes, elected director.

Lumberton, Miss. Although this is only a small parish, a fine Brotherhood Chapter with eight members has been organized.

Houma, La. A good Senior Chapter of a dozen earnest members has been organized, with Mr. C. H. Wallis, as director.

Opelousas, La. Steps have been taken toward organizing a Senior, an Advanced Junior, and a Junior Chapter at the Church of the Epiphany. The organizations have not been completed but it is hoped that this will be done at an early date.

New Iberia, La. A good Senior Chapter of ten members has been organized at the Church of the Epiphany, with Mr. E. F. Buffinton as director.

GENERAL CONVENTION PLANS

NEW ORLEANS, LA.—If the weather on the opening day of the Convention is up to the usual standard of New Orleans in October, Church people of the Crescent City will be able to realize what has been a dream of many of them for years.

The great opening service of the General Convention will be held in the beautiful open air meeting place in Audubon Park. Seats will be provided under the shade of the spreading live oak trees that make this park famous. The procession of the choir of 300 voices and the bishops will pass between a double row of these oaks that, with their large trunks and wide arching bows draped with hanging moss, impart a deeply reverent feeling. The Bishop of Mississippi will be the preacher.

The speakers' platform will be fitted with sound amplifiers. Seats will be provided for four thousand people. Everything will be done for the comfort and convenience of those participating in this great act of worship. Few cities possess an auditorium as beautiful as this, and the service there should be one long remembered by all those who are fortunate enough to witness it.

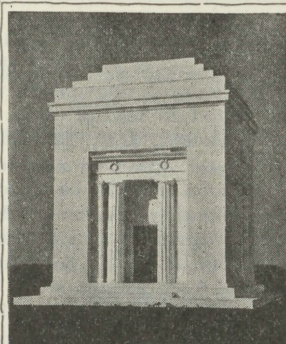
The opening business sessions of the House of Bishops and of the House of Deputies will begin at three o'clock, that of the Woman's Auxiliary at two-thirty. In the evening from eight to ten there will be a general reception at the Country Club tendered by the Bishop and Diocese of Louisiana to all visitors.

On the evening of the following day the mass meeting announcing the amount contributed through the United Thank Offering will be held in this same spot. This, no doubt, will also be an occasion for inspiration.

At half past seven on the morning of the first day of Convention, Christ Church Cathedral will be the place for a celebration of the Holy Communion for the delegates to the General Convention.

Christ Church Cathedral stands on St. Charles Avenue. The present incumbent is the Very Rev. J. D. Cummins, Dean and Archdeacon of East Louisiana.

The New Orleans Committees are planning a very full and interesting program of entertainment and recreation for the Convention visitors to the city. One occasion that promises to be delightful will be the afternoon reception at the Newcomb Art School, given by the alumni of that Institution. This school is already widely known for its excellent work, especially in pottery. This reception will be a splendid opportunity to visit the



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Credit courses in the National Accredited Teachers' Association will be taught during the General Convention to all who are interested in taking them.

The Rev. G. L. Tucker, D.D., is heading up this plan, and announcement as to courses and teachers will be made shortly. Dr. Tucker is also heading up the reunions of clerical alumni of the various theological seminaries of the Church. He is also in charge of arrangements for a banquet for the alumni of Church schools.

The general committee earnestly asks that bishops, deputies, and members of the Woman's Auxiliary will reach New Orleans not later than Tuesday, October 6th, and will register on that day, and not on the opening day of the sessions.

U. T. O. SERVICE

ALBURG, Vt.—On Wednesday, July 29th, an unusually successful United Thank Offering service, followed by a conference, was held at St. Luke's Church, Alburg, Vt. The church was filled when the Holy Eucharist was celebrated at eleven o'clock, at which the Rev. Joseph Reynolds was celebrant, assisted by the Rev. Dr. John Henry Hopkins, of Chicago, who also preached the sermon. The mission choir was present, under the direction of Mrs. Corse, and members of the Woman's Auxiliary were present from Burlington, St. Albans, Richford, Isle La Motte, and Grand Isle, as well as Alburg. The total offerings for the U. T. O. at the service were \$125.54, being the largest ever received for this purpose at a similar meeting in this district of Vermont. After the service all adjourned to the Alburg Inn, for a luncheon, which was followed by an interesting conference on Auxiliary work, the speakers being Bishop Booth, Mrs. Joseph Reynolds, Mrs. John Henry Hopkins, and Miss Rixford. Dr. Hopkins read extracts from a recent letter from Dr. Paul Wakefield, of Boone University, about conditions in China. Mrs. Waterman of Burlington, presided.

PROGRESS IN HONOLULU

IN A LETTER to the Editor of THE LIVING CHURCH, the Rev. H. H. Gowen, D.D., now of the University of Washington, Seattle, Wash., gives the following interesting information:

"The Chinese Mission in Honolulu was founded by the Rev. H. H. Gowen more than a generation ago. With these words—all too sadly true—sounding in my ears I felt some qualms as to revisiting the scene of early labors. In truth there were moments when, after enquiries evoking only stories of mortality, I seemed as one who stumbled among tombs. Yet it soon became apparent that the old links were by no means outworn and it must ever be a joy that I discovered so much, rather than so little, of the old associations. One generation witnesses to another very articulately. Though I found men of fifty where I had left boys of fifteen, or sons and grandsons, only, of friends long dead, yet in the life of the Church there is a continuity which saves even the memory from living wholly in the past.

"I wish I could tell of the progress the Church has made in the thirty-five years since I left the Islands and of the gains in property and organization, which characterized the episcopate of Bishop Restarick, and which is now taken over by his successor, Bishop La Mothe. With an enlarged Cathedral, a new Bishop's residence, a new St. Andrew's Priory School,

a new St. Peter's Chinese Church, the old Chinese Church transformed into the Trinity Mission for Japanese, a new parish of St. Clement's, a St. Elizabeth's Mission for Chinese in another part of the city, a St. Luke's Mission for Koreans, and other missions such as St. Mary's, St. Mark's, and the Epiphany, all within the city limits, there is represented a gain of nearly a million dollars in *materiel* alone since my own day. It is something for the visiting Churchman to give thanks for and rejoice in."

ANGLICANS PAY HONOR TO CANADIAN CARDINAL

QUEBEC, CANADA—When the body of Cardinal Begin was being taken from the Archbishop's palace to the Basilica, the Roman Cathedral, the funeral cortege passed the Anglican Cathedral of the Holy Trinity. The bells of the Cathedral were tolled in honor of the late Cardinal as the procession passed. At the funeral service at the Basilica a representative of the Anglican Bishop of Quebec, the Very Rev. L. R. Sherman, Dean of Quebec, was in attendance and was treated with great courtesy, being seated next the representative of the Canadian Prime Minister at the front of the Cathedral.

When the Basilica was destroyed by fire several years ago, the Dean of the Anglican Cathedral, Dr. Shreve, promptly offered the edifice to the Roman Catholic authorities for temporary use as a place of worship.

NOTABLE WOMEN MISSIONARIES

NEW YORK, N. Y.—Two women, with exceptionally interesting experiences, are under appointment for service at St. Luke's Hospital, Tokyo, and sail for Japan early in August. They are Mabel E. Elliott, M.D., and Miss Christine M. Nuno. Dr. Elliott was born in London, but has been for many years in this country, graduating from Chicago University, and taking her medical degree from Rush. She had considerable experience in Cook County institutions and a private practice. During the war she rendered great service in the Near East. She has the Croix de Guerre, and three Greek and Russian decorations.

A book written by her, containing a modest account of some of her experiences and named by Dr. Finley, *Beginning Again at Ararat* (Fleming H. Revell, \$2), is one of the war books whose value is wholly independent of the war, a wonderful chronicle of human suffering and endurance which leaves the reader proud of belonging to the human race.

Miss Christine Nuno is a native of Buffalo, N. Y., educated in schools there, in St. Luke's Training School for Nurses, New York, and the Philadelphia Deaconess School. She is a member of St. George's Parish, New York. During the war she worked in the Army and the Red Cross in the United States, and was also in France and Greece. In Athens she was chief nurse and sanitary supervisor, in charge of nursing in ten hospitals and orphanages housing 11,000 children, and started the first training school for nurses in Greece. Her name will be recalled to many by the mention of dolls, for, in answer to an appeal in which she said there was only one doll for several hundred of her refugee children, she received 1,700 dolls, mostly from children in our parishes.

Before sailing, Dr. Elliott and Miss

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A PROSPERING LAYMAN'S ORGANIZATION

BALTIMORE, MD.—Under the leadership of its new president, Mr. Erwood R. Sparks, the Protestant Episcopal Brotherhood of Baltimore has developed into one of the most active and efficient laymen's organizations in the Diocese of Maryland. The Brotherhood is a fraternal and social club, comprised of men from nearly every parish in Baltimore City and County. It was organized some seventy-five years ago, and, during that period of time, it has assisted thousands of Churchmen in the many crises of life such as sickness and death. As a social organization it has always held a unique place in the Diocese, being the only order of its kind in which Churchmen from the various parishes become acquainted with one another. The Brotherhood meets every two weeks, and, since Mr. Sparks has become its leader, the attendance has often overtaxed the large assembly hall in the Diocesan House, the regular place of meeting.

NEW LOS ANGELES CHURCH

LOS ANGELES, CALIF.—On the morning of Sunday, July 26th, ground was broken for the new \$200,000 church of St. James' Parish, Los Angeles. The Rev. Ray Oakley Miller, rector, broke the ground in the presence of a large congregation. Contracts had previously been let, and the work will be pushed to an early completion.

St. James' was organized as a mission in 1909 in what was then a newly developing section of Los Angeles. It became a parish in 1912, with the Rev. A. W. N. Porter, now Archdeacon of California, as its first rector. He was succeeded by the present incumbent in 1918. Two years later the parish combined with the mission of St. Barnabas, which has been organized in 1914, and became known as St. James' and St. Barnabas' Church. This full title has been retained until recently.

The properties of the two congregations were sold, and a large corner property, midway between the two, strategically located on Wilshire Boulevard, the principal new residence street of Los Angeles, was purchased. To this site St. James' chapel was moved, and has been used till the present. In 1922 a massive, three-story parish house was erected. Services will be held therein during the erection of the new church.

The new edifice is designed by Benjamin D. McDougall of San Francisco, and represents a pure type of perpendicular Gothic. It will be seventy-five feet high, and fifty feet wide over all. Adjoining the chancel will rise a beautiful tower, 112 feet high, reminiscent of the Cram Tower at Yale. The tower will house the organ in its lower stories, and chimes above.

The nave will be approximately ninety feet long, and will seat something over 500 people. All pews will have an unobstructed view of the altar. A balcony above the narthex will accommodate an additional 100 worshippers. The floor of this balcony is to be level, so that its pews will be invisible from the floor of the church. Provision is being made for a

choir of fifty, with large and convenient rehearsal and vesting rooms. The organ console will be recessed.

The need for this new structure is very marked, for St. James' Parish has some 650 communicants, and the little chapel has long since been inadequate. The parish occupies what is probably the most strategic territory in Los Angeles today, and both rector and vestry are determined to seize the opportunity for the Church.

RESTORE CHURCH SUN DIAL

RICHMOND, VA.—A quaint, old sun dial, of ancient and unusual design, which has marked the shadows and sunshine of 210 years, has, after being taken care of by the members of one family for 125 years, been restored to the Diocese of Virginia.

The sun dial was presented in 1715 to the Upper Church of St. Stephen's parish, by James Taylor, the great grandfather of both Presidents James Madison and Zachary Taylor. When the church was abandoned years after, a family in the neighborhood, loving the old church, attempted to save some of its property, and carried the sun dial to its home, to take

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care of it. For the last 125 years it has been in the possession of the family of Fielding G. Lucas, formerly of Fredericksburg, and now of New Brunswick, N. J., by whom it has been presented to the Diocese of Virginia.

The dial is of bronze, octagonal in shape, and is unusually large, measuring fourteen inches across its face, it bears this inscription: "The gift of Coll. James Taylor to ye Uper Church of St. Stevens parish, 1715." It also bears the name of the maker, "John Bowen," and the word, "Bristol" (England, of course), where it was doubtless made. It has further, the information, "Lat. 38 degrees, 00 minutes." The much-decorated, curious face of a sun, at the head of which the base of the style is set, is its only decoration, in addition to the numbers.

Since the old church to which the sun dial was first given by Mr. Taylor (he was not colonel, historical records prove, the sun dial to the contrary notwithstanding) no longer stands, the dial cannot be restored to it. Mr. Lucas has been assured, however, that the dial will be set up on the lawn of the Mayo Memorial Church House, opposite the Jefferson Hotel, where hundreds of passers-by will see it daily. It will be under the direct charge of the Registrar of the Diocese, the Rev. G. MacLaren Brydon. A suitable pedestal will be provided.

MEMORIALS BLESSED

WATERTOWN, N. Y.—On Sunday, July 26th, at Grace Church, Waterville, the Rev. J. Winslow Clarke, rector, the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, blessed an altar, the gift of Mrs. Almon Russell Eastman and dedicated a reredos, also the gift of Mrs. Eastman, in memory of her husband, and dedicated a sanctuary wainscot, "A thank offering from St. Agnes Guild for the devoted services of the Rev. James Kellogg Parker, minister of Christ, rector of Grace Church 1893 to 1920," present rector emeritis. The altar, reredos and wainscot are of quartered oak, handsomely carved and executed by R. Geissler, Inc. Bishop Fiske preached the sermon, it being his first visitation to Waterville since his long illness.

TAYLOR HALL KALENDAR

RACINE, WIS.—The following is the Kalendar for the remainder of the year at the National Center of Devotion and Conference, Taylor Hall, Racine:

August 12-18, Conference for Young Girls, between the ages of thirteen and seventeen years.

August 18-25, Women Members of the Choir, Church of the Ascension, Chicago, and others. Vacation.

August 27, 28, 29, 30, National Conference for Leaders in the Young People's Movement.

September 3, 4, 5, 6, 7, Conference for Young People, Diocese of Chicago.

September 15-20, Conference.

October 1, 2, 3, Conference for Laymen.

October 9, 10, 11, Conference for Social Workers.

October 25, 26, 27, Retreat for Deaconesses and Laywomen. Conductor, the Rev. Harwood Sturtevant, St. Luke's Church, Racine.

November 3, 4, 5, Meeting of the Synod of the Fifth Province.

November 12, 13, 14, Priests' retreat. Conductor, the Rev. Spence Burton, S. S. J. E.

December 20 to January 6, Hall opened for vacation of Oriental students.

Further particulars may be obtained from Mrs. George Biller, Taylor Hall, Racine, Wis.

NEW DETROIT CHURCH

DETROIT, MICH.—St. Barnabas' Parish, Detroit, the Rev. Harold Snartt, rector, is to begin the construction of a stone church at Dexter Boulevard and Collingwood Avenue, that it hopes to have completed for use by Christmas.

The new church has been designed by Robert J. West on Gothic lines, with nave and transepts forming a Latin cross. The entire length will be 105 feet, with a breadth of 35 feet in the main portion of the nave and 55 feet at the transepts. Within one transept the organ will be placed, and within another a side altar. The roof will be supported by the wooden hammer beam truss construction, and the entire ceiling will be timbered.

The sanctuary will have a floor of oak and mahogany, the chancel guarded by a carved rood screen supporting the Crucifixion group. It is planned to set up an altar of white marble, with a reredos. Seven sanctuary lamps will give light here.

MEMORIAL BUST UNVEILED

FREDERICA, GA.—There was unveiled in June in Christ Church, Frederica, St. Simon's Island, Ga., a beautiful marble bust of the late Rev. Anson Green Phelps Dodge, Jr., made in Italy when he was eleven years old, and presented by his mother, Mrs. Rebecca Dodge, of Alexandria, Va. The Rev. Mr. Dodge was at one time rector of the parish, and was the founder of the Anson Dodge Home for Boys, on St. Simon's Island. At the service of the unveiling of the bust, two of the boys of the Home stood guard, one on each side of the bust, while the Bishop of the Diocese in a short address expressed his love, admiration and gratitude

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to Mr. Dodge for his noble life and self-sacrificing work for the Church. Following the Bishop, the rector, the Rev. D. Watson Winn told of the plans of Mr. Dodge in providing for the future growth of the Church.

Following the addresses, the Bishop and his attendants moved down the aisle and, at the words of dedication by the rector, one of the larger boys lifted the veil. The bust stands on a pedestal in front of a stained glass window dedicated to Mr. Dodge, and given by his mother and the late Mr. James J. Foster, a communicant of the parish.

IOWA STUDENT CENTER

IOWA CITY, IOWA—Individuals and parishes in Iowa have given almost \$7,000 for the rebuilding and furnishing of a student center at Iowa City, the location of the State University. Iowa City itself gave approximately two thirds of this sum.

The new house will be blessed by the Rt. Rev. Theodore N. Morrison, D.D., Bishop of Iowa, on September 27th, and turned over to the parish for its own work and the work with students. The house will be the headquarters of the Morrison Club, which is the unit of the National Student Council in Iowa City.

The house, as at present completed, is the first unit in plans for building a large guild hall, chapel, and enlargement of the church. It is also planned to brick veneer the entire group of buildings.

A PHYSICIAN FOR LIBERIA

NEW YORK, N. Y.—Lloyd Robert Fowzer, M.D., has been secured for missionary work in Liberia. It is a great step forward for the Liberian mission to have Dr. Fowzer appointed, after a long period of helplessness due to their having no physician. He will institute medical work among the two million inhabitants of Liberia, with the hope of penetrating from time to time into the regions away from the coast, among the forty tribes of na-

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tives, who have practically no opportunity for medical help.

It is Bishop Overs' plan to make the general headquarters at St. Timothy's Hospital, Cape Mount, but to provide for itinerant work on the part of the doctor and nurses to Monrovia, Cape Palmas, and especially the interior parts of the Liberian Republic.

Dr. Fowzer is a resident of Manawa, Wis., a member of Trinity Parish, Oshkosh, a graduate of the Chicago School of Medicine and Surgery, has seen army service, and has been in private practice in his home city.

He sailed June 27th from New York for England, where he plans to take a special course in tropical medicine. He was to sail for Liberia thereafter, with headquarters at St. Timothy's Hospital, Cape Mount.

RECTOR GIVES SALARY

CHARITON, IOWA—The Rev. Wm. H. Haupt, rector of St. Andrew's, Chariton, Iowa, has taken a three months' vacation without salary to enable his parish to catch up financially because of the repairs made the past two years. He supplied Holy Trinity Church, West Chester, Pa., July 19th and 26th, at Coatsville, August 2d, and will supply St. Giles' Church, West Philadelphia, until September 6th, when he will return to his parish work. His address is The Historical Society of Pennsylvania, 1300 Locust St., Philadelphia.

A MINISTER CONFORMS

LARAMIE, WYOMING—The Rev. Oliver Hower, formerly a minister of the Disciples of Christ, has conformed to the Church and has been accepted by the Rt. Rev. N. S. Thomas, D.D., Bishop of the District, as a postulant for holy orders. Bishop Thomas has appointed him superintendent of St. Michael's Mission, Ethe, Wyoming.

NEWS IN BRIEF

CENTRAL NEW YORK—In Grace Church, Baldwinsville, the Rev. Charles S. Champlain, rector, there was unveiled and dedicated on Sunday, July 26th, a window given by Mrs. John T. Wilkins, a devout communicant, in memory of her husband. The subject of the window is The Good Samaritan. It is of oriental glass, and was made by Henry Kneck, of Syracuse, N. Y.

GEORGIA—In a financial statement issued by the Field Department of the Diocese of Georgia in July, showing the receipts from the canvass up to June 1st, or five-twelfths of the amount due on the diocesan pledge, four parishes and fifteen missions had met the minimum due on their pledge, and some, on their entire quota. Of the latter, Christ Church Parish, Savannah, which pledged its entire quota, had more than paid its minimum due. The total amount received by the treasurer to June 1st is \$10,252.52, which means that the minimum amount of the budget quota both for the General Church and the Diocese had been met to that date, with \$747 over.

LEXINGTON—The Girls' Friendly Society of the Diocese of Lexington has begun the publication of a monthly bulletin in the interest of the society, the first issue coming from the press in July.

MAINE—The two columns of Church Army Crusaders were in Waterville from July 18th to the 21st. Besides conducting services in the church and in the open-air here and at Dexter, the Crusaders went to the Central Maine Sanatorium in Fairfield and to the Women's Reformatory in Skowhegan where their cheerful message and splendid music were much appreciated. A Canadian flag, presented to the Crusaders by the Rev. Robert Gay, was dedicated at the morning service.

MARYLAND—At Memorial Church, Baltimore, the Rev. William Page Dame, D.D., rector,

the Sunday evening services during June and July have been replaced by organ recitals given by the organist of the church, Miss Margaret P. Ingle, F.A.G.O., assisted by vocal soloists. The recitals have been well attended, attracting many Churchmen of other parishes in which evening services are not being held during the summer months.

MILWAUKEE—The vestry of Christ Church Parish, Eau Claire, the Rev. Frank E. Wilson, S.T.D., rector, has purchased the house adjoining the rectory. The house will be rented out until the parish has need for it. This is a protection for the church property, which now comprises four of the five lots in the block in which the church is located.

NEW HAMPSHIRE—The hopes of many years were realized by the congregation of the Church of the Redeemer, Rochester, when Bishop Parker, assisted by the Ven. Arthur M. Dunstan, and other clergymen of the Diocese, laid the cornerstone of a new and adequate brick church, on July 17th. For several years the work at Rochester has stood still, while the people worshipped in a remodeled cottage that had neither beauty nor dignity. Under the leadership of Archdeacon Dunstan, the work there has taken on a new lease of life and the prospects are very bright.—Among many charitable bequests in the will of Eugene A. Ordway, of Concord, Coit House, the diocesan orphan's home, is remembered in the sum of \$1,000.

QUINCY—The three vacant parishes in Peoria are again fully manned. The Rev. W. L. Essex, lately of Rock Island, assumed the rectorate of St. Paul's on June 1st, the Bishop having also appointed him rural dean of Peoria. The Rev. C. B. Cromwell, lately of the Diocese of Springfield, assumed the vicarship of St. Andrew's and St. Stephen's parishes July 1st, and will assist Dean Essex in work in the rural parishes of the deanery. Hard roads, and the lessening of the need of afternoon or evening services in urban parishes, has made it possible for city clergy to look after the suburban needs. Thus, the "casting up of highways" has prepared the way of the Lord in many hitherto neglected places.—The fine, historic Church of St. James, Lewistown, has been undergoing a greatly needed renovation. By the efforts of the Rev. L. C. Hursh, the vicar, funds were raised to put the building in fair condition, though more work will be necessary fully to restore it. It was built in 1860, during the wardenship of Chancellor S. Corning Judd, then a resident of Lewistown, under designs made by Edward C. Potter, a famous New York architect. It is considered one of the finest specimens of early English gothic architecture in America. The parish has greatly revived under the leadership of the present vicar. The patronal festival was observed with special services, including a solemn Eucharist, with Dean Essex of Peoria as preacher.

SOUTHERN VIRGINIA—On Sunday, July 12th, a service was conducted in commemoration of the three hundred and fifteenth anniversary of the establishment of Elizabeth City Parish, the oldest continuous parish in the history of the American Church. The service was held on the site of the first church, built in 1620, the foundation stones of which are clearly visible and which are marked by a large stone Cross presented by the Daughters of the American Revolution.

WESTERN NEW YORK—A handsome flag has been presented by the Buffalo Chapter of the Daughters of the American Revolution to Deaconess Harriet Bedell who is at the Church's mission station at Stephen's Village, Alaska.

WYOMING—Mr. Percy H. Smith, candidate for orders, graduated in June from the Episcopal Theological Seminary, will take charge of the Jackson Hole missions on September 1st.—The Rev. L. A. Davison has been appointed in charge of the Sundance field, in addition to the charge of Newcastle, and will make his residence at the former point.—The Fort Washakie Guild recently gave a benefit concert for the purpose of purchasing a radio for the Roman Catholic sisters in charge of St. Stephen's Mission at that place.—Miss Janet Walton, missionary at Dubois, was recently thrown from her horse and suffered a broken thigh. She was taken to the Bishop Randall Hospital at Lander.—The Rev. Frederick G. Harkness, rector of Christ Church, Douglas, has been appointed principal of Sherwood Hall, the Cathedral School for Boys at Laramie. During the summer he is touring the state in the interests of the school.

THE HON. J. J. DOSSEN, Chief Justice of Liberia, died recently at his home in Cape Palmas. He was a devoted member of the Church.

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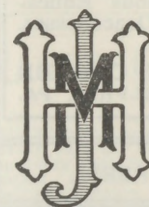
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